

THE
BOOK

of the
Common Prayer,

AND

Administration of the

SACRAMENTS,

Rites and Ceremonies
of the CHURCH,

According to the Use of the
Church of *England*;

Together with the

PSALTER OR PSALMS
OF

DAVID,

*Pointed as they are to be Sung or
Said in Churches.*

OXFORD,

Printed by the UNIVERSITY
PRINTERS. MDC. XCIX.

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Part of Book of Common Prayer
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THe Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in February it shall be read only to the Twenty eighth, or Twenty ninth day of the Month.

And whereas January, March, May, July, August, October, and December, have One and thirty days apiece, it is ordered, That the same Psalms shall be read the last day of the said Months, which were read the day before: So that the Psalter may begin again the first day of the next month ensuing.

And whereas the CXIX Psalm is divided into XXII Portions, and is over-long to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said Portions.

And at the end of every Psalm, and of every such part of the CXIX Psalm shall be repeated this Hymn, *Glorie be to the Father, and to the Son: and to the holy Ghost.*

As it was in the beginning, is now, and ever shall be: a world without end. Amen.

Note, That the Psalter followeth the Division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of King Henry the eighth, and Edward the sixth.

The Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so is the most part thereof will be read every year once, as in the Kalendar is appointed.

The new Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels except the Apocalypse out of which there are only certain proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the month in the Kalendar following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning and Evening Prayer; except only the movable Feasts which are not in the Kalendar, and the Immovable, where there is a blank left in the Column of Lessons; the proper Lessons for all which days are to be found in the Table of Proper Lessons.

And note, that whensoever proper Psalms or Lessons are appointed, then the Psalms and Lessons of ordinary course appointed in the Psalter and Kalendar (if they be different) shall be omitted for that time.

Note also, that the Collect, Epistle and Gospel appointed for the Sunday, shall serve all the Week after, where it is not in this Book otherwise ordered.

TABLES and RULES for the Movable and Immovable Feasts, together with the days of Fasting and Abstinence, through the whole Year.

Rules to know when the Movable Feasts and Holy days begin.

Easter-day (on which the rest depend) is always the first Sunday after the first Full Moon, which happens next after the one and twentieth day of March. And if the Full Moon happens upon a Sunday, Easter-day is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of St. Andrew, whether he be ere or after.

Septuagesima	3	8	weeks before Easter
Sextagesima	4	7	
Quinquagesima	5	6	
Quadragesima	6	5	
Agnes Dei	7	4	
Almon-day	8	3	
Went-day	9	2	
Rem-day	10	1	

TABLE of the Vigils, Fasts and days of Abstinence, to be observed in the Year.

The Evens or Vigils before the Nativity of our Lord. Before the Purification of the Blessed Virgin Mary. Before the Annunciation of the Blessed Virgin. Before Easter-day. Before Ascension-day. Before Pentecost. Before St. Matthias. Before St. John Baptist. Before St. Peter. Before St. James. Before St. Bartholomew. Before St. Matthew. Before St. Simon and St. Jude. Before St. Andrew. Before St. Thomas. Before All Saints.

Note, That if any of these Feasts fall upon a Sunday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

are to be observed in the Church of England through the Year.

All Sundays in the Year. The Circumcision of our Lord Jesus Christ. The Epiphany. The Conversion of S. Paul. The Purification of the blessed Virgin. S. Matthias the Apostle. The Annunciation of the blessed Virgin. S. Mark the Evangelist. S. Philip and Jacob the Apostles. The Ascension of our Lord Jesus Christ. S. Barnabas. The Nativity of S. John Baptist. S. Peter the Apostle. S. James the Apostle. S. Bartholomew the Apostle. S. Matthew the Apostle. S. Michael, and all Angels. S. Luke the Evangelist. S. Simon and S. Jude the Apostles. All Saints. S. Andrew the Apostle. S. Thomas the Apostle. The Nativity of our Lord. S. Stephen the Martyr. S. John the Evangelist. The Holy Innocents.

Monday and Tuesday in Easter week. Monday and Tuesday in Whitsun week.

Days of Fasting or Abstinence.

I. The forty days of Lent.

II. The Ember-days at the four seasons, being the Wednesday, Friday, and Saturday, after the first Sunday in Lent. The Feast of Pentecost. Septemb. 14. Decemb. 13.

III. The three Rogation-days, being the Monday, Tuesday, and Wednesday before Holy Thursday, on the Ascension of our Lord.

IV. All the Fridays in the Year, except Christmas-day.

Certain Solemn Days for which particular Services are appointed.

I. The Fifth day of November, being the day of the Papists Conspiracy.

II. The Thirteenth day of January, being the day of the Martyrdom of King Charles the First.

III. The Nine and twentieth day of May, being the day of the Restoration of the KING and ROYAL FAMILY.

Proper LESSONS to be read at Morning and Evening Prayer on the Sundays, and other Holidays throughout the Year.

Lessons proper for Sundays.

Sundays of Mattins.		Evening		Mattins.		Evening	
Advent.		Isaiah 1.	Isaiah 2.	Easter day	Exod. 12.	Exod. 14.	
1			14	1 Lesson.	Rom. 6.	Acts 1. 9.	
2		5	26	2 Lesson.			
3		25	32	Sund. after Easter.			
4		30		The first	Num. 16.	Num. 15.	
Sundays after Christmas.				2	23. 24.	25	
The first	17	38		3	Deut. 4.	Deut. 7.	
2	42	43		4	6	7	
Sund. after 1st Epiph.				5	8	9	
1	44	46		Sund. after Ascens. day	12	13	
2	51	52		Whitsund.	15. 16.	17.	
3	55	56		1 Lesson.	De. 15. 20.	Isaiah 41.	
4	57	58		2 Lesson.	AR. 30. 31.	AR. 19. 1.	
5	59	64		Trinity	24.	25.	
6	65	66		Sunday.			
Septuages.	Gen. 1.	Gen. 2.		1 Lesson.	Gen. 1.	Gen. 12.	
Sexages.	3	6		2 Lesson.	Math. 3.	1 John 1.	
Quinquages.	9 to 9. 10	12		Sund. after Trinity.			
Lent.				The first	John. 10.	John. 17.	
1 Sunday.	19 to 20	22		2	John. 4.	John. 9.	
2	27	34		3	1 Sam. 2.	1 Sam. 7.	
3	39	42		4	12	13	
4	43	45		5	15	17	
5	Exod. 3.	Exod. 5.		6	1 Sam. 11.	1 Sam. 19	
6				7	23	24	
1 Lesson.	9	10		8	1 K. 19.	1 K. 17.	
2 Lesson.	Mat. 26	He. 1. 1 to 11		9	28	29	
				10	21	22	

Mattins

	Mattins.	Evening.
11	1 Kin. 4.	1 Kin. 9
12	10	18
13	19	27
14	Jer. 5.	Jer. 22.
15	35	36
16	Ezek. 1.	Ezek. 13.
17	14	18
18	20	24
19	Dan. 3.	Dan. 6.
20	Joel 2.	Mich. 6.
21	Hab. 2.	Prov. 1.
22	Prov. 2.	3
23	11	12
24	13	14
25	15	16
26	17	19

9 Lessons proper for Holidays.

	Mattins.	Evening.
S. Andrew	Prov. 10.	Prov. 21
S. Thomas the Ap.	22	24
Nativity of Christ.	(v. 8.)	(to v. 17)
1 Lesson.	Isa. 9. to	II. 7. v. 10
2 Lesson.	La. 2. to	Th. 3. v.
S. Steven.	v. 13	4. to v. 9.
1 Lesson.	Prov. 23.	Eccles. 4.
2 Lesson.	AA. 6. v.	AA. 7. v.
S. John.	8. 5. v. 20.	30. to v.
1 Lesson.	Eccles. 5.	55.
2 Lesson.	Apoc. 1.	Apoc. 22.
Innoc. day	Je. 21. to	Wild. 1.
Circum-	v. 18.	(13.
cision.		De. 10. v.
1 Lesson.	Gen. 17.	Colof. 2.
2 Lesson.	Rom. 2.	Isaiah 49.
Epiphany.	Isa. 60.	Isaiah 49.
1 Lesson.	La. 3. to	Joh. 2. to
2 Lesson.	v. 37.	v. 12.
Conversion of S. Paul.	Wild. 3.	Wild. 5.
1 Lesson.	AA. 22 to	AA. 26.
2 Lesson.	v. 22	
Purific. of the V. Ma.	Wild. 9.	Wild. 12.
S. Matthias.	19	Eccles. 1.
Annuncia-		
of our L.	Eccles. 2.	1.
Wednesd.		
Sat. East.	Hof. 13.	Hof. 24.
1 Lesson.	Joh. 11.	
2 Lesson.	v. 45.	
Thursday		
Sat. East.	Daniel 9.	Jerr. 31.
1 Lesson.	John 13.	
2 Lesson.	(v. 20.)	
G. Friday	Ge. 22. to	Isaiah 53.
1 Lesson.	John 13.	1 Pet. 1.
2 Lesson.		
Easter Ev.	Zech. 9.	Ezod. 19.
1 Lesson.		

	Mattins.	Evening.
1 Lesson.	La. 23. v.	Mat. 4.
Mund. in East W.	50.	
1 Lesson.	Ezo. 16.	Ezo. 17
2 Lesson.	Mat. 23.	AA. 3.
Tuesd. in East W.		
1 Lesson.	Ezod. 20.	Ezod. 22.
2 Lesson.	La. 24. to	1 Col. 15.
S. Mark.	v. 13.	
S. Philip & Jac.	Eccles. 4.	Eccles. 5.
1 Lesson.	7.	9.
2 Lesson.	John 1.	
Asterism day.	v. 43.	
1 Lesson.	Deut. 10.	2 Kin. 2.
2 Lesson.	La. 24. v.	Eph 4. to
Mund. in Whit. W.	44.	v. 17.
1 Lesson.	(v. 10.)	(16 to v. 30)
2 Lesson.	Ge. 11.	Nu. 11. v.
Tuesd. in Whit. W.	1 Cor. 12.	1 Cor. 14. to
1 Lesson.	(v. 18.)	v. 26.
2 Lesson.	1 Sa. 19.	Deut. 30.
S. Barns.	1 Th. 5. v.	1 Joh. 4.
1 Lesson.	12. to v.	to v. 14.
2 Lesson.	24.	
S. John. S.	Ecc. 10.	Ecc. 12.
1 Lesson.	AA. 14.	AA. 15. to
2 Lesson.	v. 36.	
S. Peter.	Malac. 3.	Malac. 4.
1 Lesson.	Matth. 3.	Matth. 14.
2 Lesson.	to v. 13.	
S. James.	Ecc. 15.	Ecc. 19.
1 Lesson.	AA. 3.	AA. 4.
2 Lesson.	Ecc. 11.	Ecc. 12.
S. Barth.	24.	29.
S. Matth.	35	38.
S. Michael	(5.	
1 Lesson.	Gen. 32.	De. 10. v.
2 Lesson.	AA. 12.	Jud. v. 6.
S. Luke.	to v. 20.	to v. 16.
S. Simon & S. Jude.	Ecc. 51.	Job 1.
All Saints.	Jo. 24. 25	43
1 Lesson.	(v. 10.)	(v. 17)
2 Lesson.	Will. 3. to	Will. 5. to
33. & c.	He. 11. v.	Apoc. 19.
12. to v. 7.	33. & c.	to v. 17.

Proper Prayers on certain Days.

Mattins.	Evening.
Christm day. Pl. 89.	110. 133.
19. 45. 85.	
Ashtred. 5. 32.	102. 130 143.
38.	
Good Friday. 11.	69. 88.
40. 54.	
Easter day. 2.	113. 114 118.
59. 111.	
Aster. 8. 15. 31.	14. 47. 108.
Whitsun 48. 58.	104. 145.

The KALENDAR.

FEBRUARY hath xxviii. Days.

JANUARY hath xxxj. Days.

Note, that † Evesus &c. is to be read only to ver. 14.

MORNING Prayer.				EVENING Prayer.			
1	2	3	4	1	2	3	4
1	2	3	4	1	2	3	4
5	6	7	8	5	6	7	8
9	10	11	12	9	10	11	12
13	14	15	16	13	14	15	16
17	18	19	20	17	18	19	20
21	22	23	24	21	22	23	24
25	26	27	28	25	26	27	28
29	30	31		29	30	31	

MORNING Prayer.				EVENING Prayer.			
1	2	3	4	1	2	3	4
1	2	3	4	1	2	3	4
5	6	7	8	5	6	7	8
9	10	11	12	9	10	11	12
13	14	15	16	13	14	15	16
17	18	19	20	17	18	19	20
21	22	23	24	21	22	23	24
25	26	27	28	25	26	27	28
29	30	31		29	30	31	

The KALENDAR.

MARCH hath xxxj. Days.

APRIL hath xxx. Days.

				MORNING Prayer.		EVENING Prayer.	
				1 Lef.	2 Lef.	1 Lef.	2 Lef.
3	1	d	David.	De. 15	Lu. 12	De. 16	Ep. 6
	2	e	Chad.	17	13	18	Phi. 1
11	3	f		19	14	20	2
	4	g		21	15	22	3
10	5	A		24	16	25	4
8	6	b		26	17	27	Col. 1
	7	c	Perpetua.	28	18	29	2
16	8	d		30	19	31	3
5	9	e		32	20	33	4
	10	f		34	21	Joh. 1	1 Th. 1
13	11	g		Joh. 2	22	3	2
	12	A	Grego.	4	23	5	3
2	13	b		6	24	7	4
	14	c		8	Joh. 1	9	5
10	15	d		10	2	23	2 Th. 1
18	16	e		24	3	Jud. 1	2
7	17	f		Jud. 2	4	3	3
	18	g	Edward	4	5	5	1 Ti. 1
15	19	A		6	6	7	2, 3
4	20	b		8	7	9	4
	21	c	Benedict.	10	8	11	5
12	22	d		12	9	13	6
1	23	e		14	10	15	2 Ti. 1
	24	f	Fast.	15	11	17	2
9	25	g	Ann. of Mary.	18	12		3
	26	A		20	13	19	4
17	27	b		20	14	21	Tit. 1
6	28	c		Rut. 1	15	Rut. 2	2, 3
	29	d		3	16	4	Phile.
14	30	e		1 Sa. 1	17	1 Sa. 2	Heb. 1
3	31	f		3	18	4	2

				MORNING Prayer.		EVENING Prayer.	
				1 Lef.	2 Lef.	1 Lef.	2 Lef.
11	1	a		1 Sa. 5	Jo. 19	1 Sa. 6	Heb. 3
	2	b	Rich. B.	7	20	8	4
	3	c	Ambr.	9	21	10	5
10	4	d		11	Ab. 1	12	6
8	5	e		13	2	14	7
16	6	f		15	3	16	8
5	7	g		17	4	18	9
	8	A		19	5	20	10
13	9	b		21	6	22	11
2	10	c		23	7	24	12
	11	d		25	8	26	13
10	12	e		27	9	28	Jam. 1
	13	f		29	10	30	2
18	14	g		31	11	1 Sa. 1	3
7	15	A		2 Sa. 2	12	3	4
	16	b		4	13	5	5
15	17	c		6	14	7	1 Pe. 1
4	18	d		8	15	9	2
	19	e	Alpheg.	10	16	11	3
12	20	f		12	17	13	4
1	21	g		14	18	15	5
	22	A		16	19	17	2 Pe. 1
9	23	b	S. Geor.	18	20	19	2
	24	c		20	21	21	3
17	25	d	S. Marc.	22	22	23	1 Jo. 1
6	26	e	Evangel.	24	23	24	2
	27	f		26	24	1 Ki. 1	3
14	28	g		1 Ki. 2	25	3	4
3	29	A		4	26	5	5
	30	b		6	27	7	2, 3, 10

The K A L E N D A R.

MAY hath xxxj. Days.

JUNE hath xxx. Days.

		MORNING Prayer.		EVENING Prayer.	
		1 st Les.	2 nd Les.	1 st Les.	2 nd Les.
2	1 b	S. Phil'p	(28.	Jude	
	2 c	and Jac.	1 Ki. 3	Ro. 1	
19	3 d	Invent.	10 Mat. 1	11	2
8	4 e	of the	12	13	3
	5 f	Cross.	14	14	4
16	6 g	John	16	17	5
5	7 A	Port.	18	19	6
	8 b		20	21	7
13	9 c		22	2 Ki. 1	8
3	10 d		2 Ki. 2	3	9
	11 e		4	5	10
10	12 f		6	7	11
	13 g		8	9	12
18	14 A		10	11	13
7	15 b		12	13	14
	16 c		14	15	15
15	17 d		16	17	16
4	18 e		18	19	1 Cor. 1
	19 f	Dunst.	20	21	2
12	20 g		22	23	3
1	21 A		24	25	4
	22 b		Ezra 1	Ezra 3	5
9	23 c		4	5	6
	24 d		6	7	7
17	25 e		9	10	8
6	26 f	August.	Neh. 3	Neh. 1	9
	27 g	Beda.	5	6	10
14	28 A		8	9	11
3	29 b	K. Char.	10	11	12
	30 c	II. Nat.	Eth. 1	Eth. 2	13
11	31 d	de Ret.	3 Mar. 1	4	14

		MORNING Prayer.		EVENING Prayer.	
		1 st Les.	2 nd Les.	1 st Les.	2 nd Les.
10	1 e	Nicom.	Eth. 5	Mar. 2	Eth. 6
	2 f		7	8	16
18	3 g		9	10	17
16	4 A	Bonif.	Job 2	Job 1.	2 Cor. 1
5	5 b		4	5	2
	6 c		6	7	3
13	7 d		8	9	4
2	8 e		10	11	5
	9 f		12	13	6
10	10 g		14	15	7
11	11 A	S. Barn.			
18	12 b	Ap.	16	17, 18	8
7	13 c		19	20	9
	14 d		21	22	10
15	15 e		23	24, 25	11
4	16 f		26, 27	28.	12
	17 g	S. Alb.	29 Lu. 1	30	Gal. 1
12	18 A		31	32	2
1	19 b		33	34	3
	20 c	Edward	35	36	4
9	21 d		37	38	5
	22 e		39	40	6
17	23 f	Fest.	41	42	Eph. 1
6	24 g	Job. Ka			
	25 A		Pro. 1	Prova	8
14	26 b		3	4	9
3	27 c		5	6	10
	28 d	Fest.	7	8	11
11	29 e	S. Peter			
	30 f	Ap. 1.	9	10	12

The K A L E N D A R.

JULY hath xxxj. Days.

AUGUST hath xxxj. Days.

		MORNING Prayer.		EVENING Prayer.	
		1 Les.	2 Les.	1 Les.	2 Les.
10	1	Pr. 11	Lu. 13	Pr. 12	Phi. 1.
8	2	13	14	14	2
3	3	15	15	16	3
16	4	17	16	18	4
5	5	19	17	20	Col. 1.
6	6	21	18	22	2
13	7	23	19	24	3
2	8	25	20	26	4
9	9	27	21	28	1 Th. 1
10	10	29	22	31	2
11	11	Ecd. 1	23	Ecd. 2	3
18	12	3	24	4	4
7	13	5	Joh. 1	6	5
14	14	7	2	8	2 Th. 1
15	15	9	3	10	2
4	16	11	4	12	3
17	17	Jer. 1	5	Jer. 2	1 Ti. 1
12	18	3	6	4	2, 3
1	19	5	7	6	4
20	20	7	8	8	5
9	21	9	9	10	6
22	22	11	10	12	2 Ti. 1
17	23	13	12	14	2
6	24	15	13	16	3
25	25	17	14	18	4
13	26	19	15	20	Tit. 1
3	27	21	16	22	Phile.
28	28	23	17	24	Heb. 1
11	29	25	18	26	2
30	30	27	19	28	3
19	31				

		MORNING Prayer.		EVENING Prayer.	
		1 Les.	2 Les.	1 Les.	2 Les.
8	1	Je. 29	Jo. 30	Je. 30	Heb. 4
16	2	31	21	32	5
5	3	33	Ad. 1	34	6
4	4	35	2	36	7
13	5	37	3	38	8
2	6	39	4	40	9
11	7	41	5	42	10
10	8	43	6	44	11
9	9	45, 46	7	47	12
18	10	48	8	49	13
7	11	50	9	51	Jam. 1
13	12	52	10	La. 1	2
15	13	Lam. 1	11	3	3
4	14	4	12	5	4
15	15	Eze. 3	13	Eze. 3	5
12	16	6	14	7	1 Pe. 1
1	17	13	15	14	2
18	18	18	16	33	3
9	19	14	17	Dan. 1	4
20	20	Dan. 2	18	3	5
17	21	4	19	5	2 Pe. 1
6	22	6	20	7	2
23	23	8	21	9	3
14	24	Fast.	22		1 Jo. 1
3	25	S. Barth. Ap.	10	23	2
25	26	12	24	Heb. 1	3
11	27	13	25	4	4
28	28	5, 6	26	7	5
19	29	S. Aug.	27	9	1, 2 Jo.
30	30	S. John	28	11	3 Jo.
21	31	12	Mat. 1	33	Ro. 1

The KALENDAR.

SEPTEMBER hath xxx. Days.

		MORNING Prayer.		EVENING Prayer.	
		1 Lec.	2 Lec.	1 Lec.	2 Lec.
16	1 f	Giles.	1 Lec. Ho. 14	1 Lec. Joel.	2 Lec. Ro. 2
5	2 g		Joel. 2.	3	3
13	3 A		Am. 1	4	4
2	4 b		3	5	5
10	5 c		5	6	6
18	6 d		7	8	8
7	7 e	Enur.	9	Obad.	7
15	8 f	Nat. of	Jon. 1	9	9
23	9 g	Mary.	4.	10	10
1	10 A		Mi. 2	11	11
9	11 b		4	12	12
17	12 c		6	13	13
25	13 d		Nah. 14	14	14
3	14 e	Holy	3	15	15
11	15 f	Cross.	Hab. 2	16	16
19	16 g		Zep. 1	17	17
27	17 A	Lamb.	3	18	18
5	18 b		Hag. 2	19	19
13	19 c		Zec. 2.	20	20
21	20 d	Fast.	6 (3	21	21
29	21 e	S. Matt.	8	22	22
1	22 f	Apo.	10	23	23
9	23 g		12	24	24
17	24 A		13	25	25
25	25 b		14	26	26
3	26 c	S. Cyp.	Ma. 2.	27	27
11	27 d		4	28	28
19	28 e		To. 2.	29	29
27	29 f	S. Mic.	Mat. 1	3	3
30	30 g	S. Jer.	4	6	6

OCTOBER hath xxxj. Days.

		MORNING Prayer.		EVENING Prayer.	
		1 Lec.	2 Lec.	1 Lec.	2 Lec.
16	1 A	Remig.	Tob. 7	1 Lec. Tob. 8	2 Lec. Co. 16
5	2 b		9	5	5
13	3 c		11	6	6
2	4 d		12	7	7
10	5 e	Faith.	Jud. 1	8	8
18	6 f		3	9	9
26	7 g		5	10	10
3	8 A	Denys.	7	11	11
11	9 b		9	12	12
19	10 c		11	13	13
27	11 d		13	14	14
4	12 e		15	15	15
12	13 f	Tra. R.	Wif. 1	16 (39	Wif. 2
20	14 g	Edw.	1	17	17
28	15 A		2	18	18
5	16 b		3	19	19
13	17 c	Etheld.	4	20	20
21	18 d	S. Luke.	5	21	21
29	19 e	Evam.	6	22	22
6	20 f		7	23	23
14	21 g		8	24	24
22	22 A		9	25	25
30	23 b		10	26	26
7	24 c	Crispian.	11	27	27
15	25 d		12	28	28
23	26 e		13	29	29
31	27 f	Fast.	14	30	30
8	28 g	S. Sim.	15	31	31
16	29 A	S. Jude	16	32	32
24	30 b		17	33	33
32	31 c	Fast.	18	34	34

The KALENDAR.

DECEMBER hath xxxj. Days.

Note, that (a) Eccles 25. is to be read only to vers. 13. and (b) Eccles 30. only to vers. 18. and (c) Eccles 46 only to vers. 20.

NOVEMBER hath xxx. Days.

Note, that (a) Eccles 30. only to vers. 18. and (c) Eccles 46 only to vers. 20.

		1 Lec.	2 Lec.	1 Lec.	2 Lec.	
13	1 d	All				
8	2 e	Saints.	Ec. 16	Ln. 18	Ec. 17	Col. 2
	3 f		18	19	19	3
	4 g		20	20	21	4
10	5 A	Pa. con.	22	21	23	1 Th. 1
	6 b	Leon.	24	22	(a) 25	2
18	7 c		27	23	18	3
7	8 d		29	24	(b) 30	4
	9 e		31	Joh. 1	32	5
15	10 f		33	2	34	2 Th. 1
4	11 g	S. Mart.	35	3	36	3
	12 A		37	4	38	3
12	13 b	Brice.	39	5	40	1 Tim. 1
1	14 c		41	6	42	2, 3
	15 d	Machut	43	7	44	4
9	16 e		45	8	(i) 46	5
	17 f	Mug. B.	47	9	48	6
17	18 g		49	10	50	2 Ti. 1
6	19 A		51	11	Barn. 1	2
	20 b	Edmun.	Bav. 2	12	3	3
14	21 c	Kia.	4	13	5	4
3	22 d	Cecil.	6	14	Hi. Su.	Tit. 1
	23 e	Clem.	BB. D.	15	Hi. I.	2, 3
11	24 f		Isa. 2	16	3	Phil. 2
19	25 g	Cathe-	4	17	5	Heb. 1
	26 A	rline	6	18	7	2
8	27 b		8	19	9	3
	28 c		10	20	11	4
16	29 d	Fast.	12	21	13	5
5	30 e	Andr. A.		Ar. 1		6

		MORNING Prayer.		EVENING Prayer.	
1	2	1 Lec.	2 Lec.	1 Lec.	2 Lec.
13	1 f	Isa. 14	Ar. 1	Isa. 15	Heb. 7
2	2 g	16	3	17	8
3	3 A	18	4	19	9
4	4 b	20, 21	5	22	10
5	5 c	23	6	24	11
6	6 d	25	7	26	12
7	7 e	27	8	28	13
8	8 f	29	9	30	14
9	9 g	31	10	32	15
10	10 A	33	11	34	16
11	11 b	35	12	36	17
12	12 c	37	13	38	18
13	13 d	39	14	40	19
14	14 e	41	15	42	20
15	15 f	43	16	44	21
16	16 g	45	17	46	22
17	17 A	47	18	48	23
18	18 b	49	19	50	24
19	19 c	51	20	52	25
20	20 d	53	21	54	26
21	21 e	55	22	56	27
22	22 f	57	23	58	28
23	23 g	59	24	60	29
24	24 A				30
25	25 b				31
26	26 c				32
27	27 d				33
28	28 e				34
29	29 f				35
30	30 g				36
31	31 A				37

A TABLE of the Movable FEASTS Calculated for Forty Years.

The Year of our Lord.	The Golden Number.	The Epact.	Dominical Letter.	Sundays after Epiphany.	Septuagesima Sunday.	The first Day of Lent.
1699	9	9	A	4	Feb. 1.	Feb. 22
1700	10	20	GF	3	Jan. 28	Feb. 14
1701	11	1	E	5	Feb. 16	Mar. 5
1702	12	12	D	3	Feb. 1	Feb. 19
1703	13	23	C	2	Jan. 24	Feb. 10
1704	14	4	BA	5	Feb. 13	Mar. 1
1705	15	15	G	4	Feb. 4	Feb. 21
1706	16	26	F	1	Jan. 30	Feb. 6
1707	17	7	E	4	Feb. 9	Feb. 26
1708	18	18	DC	3	Feb. 1	Feb. 18
1709	19	29	B	6	Feb. 20	Mar. 9
1710	1	11	A	4	Feb. 5	Feb. 22
1711	2	22	G	3	Jan. 28	Feb. 14
1712	3	3	FE	5	Feb. 17	Mar. 5
1713	4	14	D	3	Feb. 1	Feb. 18
1714	5	25	C	2	Jan. 24	Feb. 10
1715	6	6	B	5	Feb. 13	Mar. 1
1716	7	17	AG	3	Jan. 29	Feb. 15
1717	8	28	F	5	Feb. 17	Mar. 6
1718	9	9	E	4	Feb. 9	Feb. 26
1719	10	20	D	2	Jan. 31	Feb. 11
1720	11	1	CB	5	Feb. 14	Mar. 3
1721	12	12	A	4	Feb. 5	Feb. 22
1722	13	23	G	2	Jan. 31	Feb. 7
1723	14	4	F	4	Feb. 10	Feb. 27
1724	15	15	ED	3	Feb. 3	Feb. 19
1725	16	26	C	2	Jan. 24	Feb. 10
1726	17	7	B	4	Feb. 6	Feb. 23
1727	18	18	A	3	Jan. 29	Feb. 13
1728	19	29	GF	6	Feb. 12	Mar. 6
1729	1	11	E	3	Feb. 3	Feb. 19
1730	2	22	D	2	Jan. 31	Feb. 11
1731	3	3	C	5	Feb. 14	Mar. 3
1732	4	14	BA	4	Feb. 6	Feb. 23
1733	5	25	G	2	Jan. 31	Feb. 7
1734	6	6	F	4	Feb. 10	Feb. 27
1735	7	17	E	3	Feb. 3	Feb. 19
1736	8	28	DC	6	Feb. 22	Mar. 6
1737	9	9	B	4	Feb. 6	Feb. 23
1738	10	20	A	3	Jan. 29	Feb. 15

A TABLE of the Movable Feasts.

Advent Sunday.	Sundays after Trinity.	Whitsun-day.	Ascension day.	Rogation Sunday.	Easter-day.
Dec. 3	25	Mai 28	Mai 18	Mai 14	Ap. 9
1	26	19	9	5	Ma. 31
Nov. 30	23	June 8	29	25	Ap. 30
29	25	Mai 24	14	10	5
28	26	16	6	2	Ma. 28
Dec. 3	24	June 4	25	21	Ap. 16
2	25	Mai 27	17	13	8
1	27	12	2	Ap. 28	Ma. 24
Nov. 30	24	Jun. 1	22	Mai 18	Ap. 13
28	25	Mai 23	13	9	4
27	22	Jun. 12	June 2	29	24
Dec. 3	25	Mai 28	Mai 18	14	19
2	26	29	10	6	1
Nov. 30	23	June 8	29	25	20
29	25	Mai 24	14	10	5
28	26	16	6	2	Ma. 28
27	23	June 5	26	22	Ap. 17
Dec. 3	26	Mai 20	10	6	1
1	23	June 9	30	26	21
Nov. 30	24	1	22	18	13
29	26	Mai 17	7	3	Ma. 29
27	23	Jun. 5	26	22	Ap. 17
Dec. 3	25	Mai 28	18	14	9
2	27	13	3	Ap. 29	Ma. 25
1	24	June 2	23	Mai 19	Ap. 14
Nov. 30	25	Mai 24	14	10	5
28	26	16	6	2	Ma. 28
27	24	29	19	15	Ap. 10
Dec. 3	26	21	11	7	2
1	23	June 9	30	26	21
Nov. 30	25	Mai 25	15	11	6
29	26	17	7	3	Ma. 29
28	23	June 6	27	23	Ap. 18
Dec. 3	25	Mai 28	18	14	9
2	27	13	3	Ap. 29	Ma. 25
1	24	June 2	23	Mai 19	Ap. 14
Nov. 30	25	Mai 25	15	11	6
28	22	June 3	Jun. 3	30	24
27	24	Mai 29	Mai 19	13	10
Dec. 3	26	21	7	3	2

NOTE, That the Supplication of the Year of our Lord in the Church of ENGLAND begetteth the 25. day of March.

The Order for Morning and Evening Prayer daily to be said and used throughout the year.

The Morning and Evening Prayer shall be used in the accustomed place of the Church, Chappel, or Chancel; Except it shall be otherwise determined by the Ordinary of the place. And the Chancels shall remain as they have done in times past.

And here is to be noted, That such Ornaments of the Church and of the Ministers thereof at all times of their Ministration, shall be retained and be used, as were in this Church of England by the Authority of Parliament, in the second year of the Reign of King Edward the Sixth.

The ORDER for MORNING PRAYER

Daily throughout the Year.

¶ At the beginning of Morning Prayer, the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. 18. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. 51. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psal. 51. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal. 51. 17.*

Renew your heart, and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel 2. 13.*

To the Lord our God belong mercies, and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Deut. 9. 9, 10.*

O Lord, correct me, but with judgment, not in thine anger, lest thou bring me to nothing. *Jer. 10. 24.*

Repent ye, for the kingdom of heaven is at hand. *S. Matth. 3. 2.*

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *S. Luke 15. 18, 19.*

Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified. *Psal. 143. 2.*

If we say that we have no sin, we deceive our selves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 S. John 1. 8, 9.*

Dearest beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace, saying after me.

¶ A general confession to be said of the whole congregation after the Minister, all kneeling.

Almighty and most merciful Father, We have erred and strayed from thy ways like lost sheep. We have followed thee

Morning Prayer.

our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

The Absolution or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.

A Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

The People shall answer here, and at the end of all other Prayers, Amen.

Then the Minister shall kneel, and say the Lords Prayer with an audible voice, the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in divine Services.

The Father which art in heaven, hallowed be thy

Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil: For thine is the kingdom, And the power, and the glory, for ever and ever. Amen.

¶ Then likewise he shall say, O Lord, open thou our lips.

Ans. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Ans. O Lord, make haste to help us.

¶ Here all standing up, the Priest shall say,

Glory be to the Father, and to the Son: and to the holy Ghost;

Ans. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord.

Ans. The Lords Name be praised.

¶ Then shall be said or sung this Psalm following, except on Easter-day, upon which another Anthem is appointed: and on the nineteenth day of every month it is not to be read here, but in the ordinary course of the Psalms.

Ventre, exultemus. Psal. 95.

O Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

Let us come before his presence with thanksgiving; and shew our selves glad in him with Psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our maker.

For he is the Lord our God:

and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness,

When your fathers tempted me: proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I swore in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated.

Glory be to the Father, and to the Son: and to the holy Ghost;

Ans. As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall be read distinctly with an audible voice, the first Lesson taken out of the Old Testament, as is appointed in the Calendar, (except there be proper Lessons assigned for that day:.) He that readeth, so standing, and turning himself, as he may best be heard of all such as are present. And after that shall be said or sung in English, the Hymn called, Te Deum Laudamus, daily throughout the year.

¶ Note that before every Lesson the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book: And after every Lesson, Here endeth the first, or the second Lesson.

Te Deum Laudamus.

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all angels cry aloud: the heavens and all the powers therein.

To thee Cherubin, and Seraphin: continually do cry.

Holy, Holy, Holy: Lord God of Sabaoth.

Heaven and earth are full of the Majesty: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth acknowledge thee.

The Father: of an infinite Majesty;

Thine honourable, true: and only Son;

Also the holy Ghost: the comforter.

Thou art the King of glory: O Christ.

Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver man: thou didst not abhor the Virgins Womb.

When thou hadst overcome the sharpness of death: thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God: in the glory of the Father.

We believe that thou shalt come: to be our Judge.

We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints in glory everlasting.

O Lord, save thy people: and bless thine heritage.

Govern them: and lift them up for ever.

Day by day, we magnify thee,

Morning Prayer.

our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

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Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel: Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

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Our Father which art in

Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, And the power, and the glory, for ever and ever. Amen.

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Ans. As it was in the beginning, is now, and ever shall be: world without end. Amen.

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¶ Then shall be said or sung this Psalm following: except on Easter-day, upon which another Anthem is appointed: and on the nineteenth day of every month it is not to be read here, but in the ordinary course of the Psalms.

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Let us come before his presence with thanksgiving: and shew our selves glad in him with Psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our maker.

For he is the Lord our God:

Morning Prayer.

and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness,

When your fathers tempted me: proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I swear in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the year, and likewise at the end of Benedicite, Benedicite, Magnificat, and Nunc dimittis, shall be repeated.

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Ans. As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall be read distinctly with an audible voice, the first Lesson taken out of the Old Testament, as is appointed in the Kalender, (except there be proper Lessons assigned for that day:) He that readeth, standing, and turning himself, as he may best be heard of all such as are present. And after that shall be said or sung in English, the Hymn called, Te Deum Laudamus, daily throughout the year.

¶ Note that before every Lesson the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book: And after every Lesson, Here endeth the first, or the second Lesson.

Te Deum Laudamus.

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all angels cry aloud: the heavens and all the powers therein.

To thee Cherubin, and Seraphin: continually do cry.

Holy, Holy, Holy: Lord God of Sabaoth.

Heaven and earth are full of the Majesty: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth acknowledge thee.

The Father: of an infinite Majesty;

Thine honourable, true: and only Son;

Also the holy Ghost: the comforter.

Thou art the King of glory: O Christ.

Thou art the everlasting Son of the Father.

When thou sittest upon thee to deliver man: thou didst not abhor the Virgins Womb.

When thou hadst overcome the sharpness of death: thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God: in the glory of the Father.

We believe that thou shalt come: to be our judge.

We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints: in glory everlasting.

O Lord, save thy people: and bless thine heritage.

Govern them: and lift them up for ever.

Day by day we magnify thee,

And we worship thy Name :
ever world without end.

Vouchsafe, O Lord : to keep
us this day without sin.

O Lord, have mercy upon us :
have mercy upon us.

O Lord, let thy mercy lighten
upon us : as our trust is in thee.

O Lord, in thee have I trusted :
let me never be confounded.

¶ Of this Canticle, *Benedicite,*
omnia opera Domini.

O All ye works of the Lord,
bless ye the Lord : praise
him, and magnifie him for ever.

O ye angels of the Lord, bless
ye the Lord : praise him, and
magnifie him for ever.

O ye Heavens, bless ye the
Lord : praise him, and magnifie
him for ever.

O ye Waters, that be above
the firmament, bless ye the
Lord : praise him, and magnifie
him for ever.

O all ye Powers of the Lord,
bless ye the Lord : praise him,
and magnifie him for ever.

O ye Sun and Moon, bless ye
the Lord : praise him, and mag-
nifie him for ever.

O ye Stars of heaven, bless
ye the Lord : praise him, and
magnifie him for ever.

O ye Showers and Dew, bless
ye the Lord : praise him, and
magnifie him for ever.

O ye Winds of God, bless ye
the Lord : praise him, and mag-
nifie him for ever.

O ye Fire and Heat, bless ye
the Lord : praise him, and mag-
nifie him for ever.

O ye Winter and Summer,
bless ye the Lord : praise him,
and magnifie him for ever.

O ye Dew and Frosts, bless
ye the Lord : praise him, and
magnifie him for ever.

O ye Frost and Cold, bless ye
the Lord : praise him and mag-
nifie him for ever.

O ye Ice and Snow, bless ye
the Lord : praise him, and mag-
nifie him for ever.

O ye Night and Day, bless
ye the Lord : praise him, and
magnifie him for ever.

O ye Light and Darkness, bless
ye the Lord : praise him, and
magnifie him for ever.

O ye Lightnings and Clouds,
bless ye the Lord : praise him,
and magnifie him for ever.

O let the Earth bless the
Lord : yea, let it praise him,
and magnifie him for ever.

O ye Mountains and Hills, bless
ye the Lord : praise him, and
magnifie him for ever.

O all ye Green Things upon
the earth, bless ye the Lord :
praise him, and magnifie him
for ever.

O ye Wells, bless ye the Lord :
praise him, and magnifie him
for ever.

O ye Seas and Floods, bless
ye the Lord : praise him, and
magnifie him for ever.

O ye Whales, and all that
move in the waters, bless ye
the Lord : praise him, and mag-
nifie him for ever.

O all ye Fowls of the air,
bless ye the Lord : praise him,
and magnifie him for ever.

O all ye Beasts and Cattel,
bless ye the Lord : praise him,
and magnifie him for ever.

O ye Children of men, bless
ye the Lord : praise him, and
magnifie him for ever.

O let Israel bless the Lord :
praise him, and magnifie him
for ever.

O ye Priests of the Lord,
bless ye the Lord : praise him,
and magnifie him for ever.

O ye Servants of the Lord,
bless ye the Lord : praise him,
and magnifie him for ever.

O ye Spirits and Souls of the
Righteous, bless ye the Lord :
praise him, and magnifie him
for ever.

O ye Holy and Humble men of
heart, bless ye the Lord : praise
him, and magnifie him for ever.

O Ananias, Azarias, and Misael,
bless ye the Lord : praise him,
and magnifie him for ever.

Glory be to the Father, and
to the Son : and to the Holy
Ghost :

As it was in the beginning,

Morning Prayer.

is now, and ever shall be: world without end. Amen.

¶ Then shall be read in like manner the second Lesson, taken out of the New Testament. And after that, the Hymn following, except when that shall happen to be read in the Chapter for the day, or for the Gospel on S. John Baptist's day.

Benedictus. S. Luke 1. 68.

Blessed be the Lord God of Israel: for he hath visited and redeemed his people;

And hath raised up a mighty salvation for us: in the house of his servant David;

As he spake by the mouth of his holy prophets: which have been since the world began;

That we should be saved from our enemies: and from the hands of all that hate us;

To perform the mercy promised to our forefathers: and to remember his holy covenant;

To perform the oath which he sware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might serve him without fear;

In holiness and righteousness before him: all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation, unto his people: for the remission of their sins;

Through the tender mercy of our God: whereby the day-spring, from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now and ever shall be: world without end. Amen.

¶ Or this Psalm. Jubilate Deo.

Psal. 100.

Q Be joyful in the Lord all ye lands: serve the Lord

with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made us, and not we our selves, we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall be sung, or said the Apostles Creed by the Minister and the people, standing. Except only such days as the Creed of S. Athanasius is appointed to be read.

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried. He descended into hell: The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost, The holy Catholick Church, The Communion of Saints, The forgiveness of sins, The resurrection of the body, And the life everlasting. Amen.

¶ And after that, these Prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice.

The Lord be with you.

Answer. And with thy Spirit.

Minist. ¶ Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Morning Prayer.

¶ Then the Minister, Clerks, and People shall say the Lords Prayer with a loud voice.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them, that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Then the Priest standing up, shall say,

O Lord, shew thy mercy upon us.

Ans. And grant us thy salvation.

Priest. O Lord, save the King.

Ans. And mercifully bear us when we call upon thee.

Priest. Endue thy Ministers with righteousness.

Ans. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Ans. And blest thine inheritance.

Priest. Give peace in our time. O Lord.

Ans. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Ans. And take not thy holy Spirit from us.

¶ Then shall follow three Collects, The first of the day, which shall be the same that is appointed at the Communion, The second for Peace, The third for Grace to live well, And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth, all kneeling.

¶ The second Collect for Peace.

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we surely trusting in thy defense, may not fear the power of any adversaries, through the might of Jesus

¶ The third Collect for Grace.

O Lord our heavenly Father Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight through Jesus Christ our Lord. Amen.

¶ In Quires and Places where they sing, here followeth the Anthem.

¶ Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.

¶ A Prayer for the Kings Majesty.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord, King WILLIAM, and so replenish him with the grace of thy holy Spirit, that he may always incline to thy will, and walk in thy way; Endue him plentifully with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies; and finally after this life he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

¶ A Prayer for the Royal Family.

A Almighty God, the fountain of all goodness, We humbly beseech thee to blest Catherine the Queen Dowager, Her Royal Highness the Princess Anne of Denmark, and all the Royal Family: Endue them with thy holy Spirit, enrich them with thy heavenly grace; prosper them with all happiness, and bring them to thine everlasting

Evening Prayer.

kingdom, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

A Almighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediatour, Jesus Christ. *Amen.*

¶ *A Prayer of S. Chrysostom.*

A Almighty God, who hast given us grace at this time

with one accord, to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year.

The Order for Evening Prayer Daily throughout the Year.

¶ *At the beginning of Evening Prayer, the Minister shall read with a loud voice some one or more of these sentences of the Scriptures, that follow. And then he shall say that which is written after the said sentences.*

When the wicked man turneth away from his wickedness, that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. 18: 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. 51. 7.*

Hide thy face from my sins, and blot out all mine iniquities. *Psal. 51. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal. 51. 17.*

Reent your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Isa. 54. 13.*

To the Lord our God belong mercies, and forgivenesses, though we have rebelled against him; neither have we

the voice of the Lord our God, to walk in his laws which he set before us. *Dan. 9. 2, 10.*

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer. 10. 24.*

Repent ye; for the kingdom of heaven is at hand. *Mat. 3. 2.*

I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *S. Luke 15. 18, 19.*

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal. 143. 2.*

If we say that we have no sin, we deceive our selves, and the truth is not in us: but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1. John 1. 8, 9.*

Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissimile, nor

Evening Prayer.

ty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness, and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me.

A general Confession to be said of the whole congregation after the Minister, all kneeling.

A Almighty and most merciful Father, We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

The Absolution or Remission of sins, to be pronounced by the Priest, alone, kneeling, the People kneeling.

A Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers to declare and pronounce to his people being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord. Amen.

Then the Minister shall kneel, and say the Lord's Prayer; the People also kneeling, and repeating it with him.

Our Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth. As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, And the power, And the glory, For ever and ever. Amen.

Then likewise he shall say,

O Lord, open thou our lips.

Answer. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answer. O Lord, make haste to help us.

Then all standing up, the Priest shall say,

Glory be to the Father, and to the Son: and to the holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord.

Answer. The Lord's Name be

¶ Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed: And after that, Magnificat, (or the Song of the blessed Virgin Mary) in English, as followeth.

Magnificat. S. Luke 1. 46.

My soule doth magnifie the Lord: and my spirit hath rejoyced in God my Saviour.

For he hath regarded: the lowliness of his handmaiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified mee: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy, hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Or else this Psalm, except it be on the Nineteenth day of the Month, when it is read in the ordinary course of the Psalms.

Cantab. Domine. Psal. 98.

O sing unto the Lord a new song: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himself the victory.

The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mer-

cy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew your selves joyfull unto the Lord: all ye lands: sing, rejoyce and give thanks.

Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms: O shew your selves joyfull before the Lord the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyfull together before the Lord: for he cometh to judge the earth.

With righteousness shall he judge the world: and the people with equity.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then a Lesson of the New Testament as it is appointed: and after that, Nunc dimittis (or the Song of Simeon) in English, as followeth.

Nunc dimittis. S. Luke 2. 29.

Lord, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation,

Which thou hast prepared: before the face of all people.

To be a light to lighten the gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Or else this Psalm, except it be on the Twelfth day of the Month.

Deus misereatur. Psal. 137.

God be mercifull unto us, and bless us: and shew us the light of his countenance, and be mercifull unto us.

That thy way may be known

upon earth: thy saying health
among all nations.

Let the people praise thee, O
God: yes, let all the people
praise thee.

O let the nations rejoyce and
be glad: for thou shalt judge
the folk righteously, and govern
the nations upon earth.

Let the people praise thee, O
God: let all the people praise
thee.

Then shall the earth bring
forth her increase: and God, e-
ven our own God, shall give us
his blessing.

God shall bless us: and all the
ends of the world shall fear him.

Glory be to the Father, and to
the Son: and to the holy Ghost;

As it was in the beginning, is
now, and ever shall be: world
without end. Amen.

*Then shall be said or sung the
Apostles Creed, by the Minister
to the people, standing.*

I believe in God the Father
Almighty, Maker of heaven
and earth:

And in Jesus Christ his only
Son our Lord, Who was con-
ceived by the holy Ghost, Born
of the Virgin Mary, Suffered un-
der Pontius Pilate, Was cruci-
fied, dead and buried, He de-
scended into hell, The third day
he rose again from the dead, He
ascended into heaven, And sit-
teth on the right hand of God
the Father Almighty, From
thence he shall come to judge
the quick and the dead.

I believe in the holy Ghost,
The holy Catholick Church,
The Communion of Saints,
The Forgiveness of sin, The
Resurrection of the body, And
the Life everlasting. Amen.

*And after this short Prayer
following, all devout kneeling,
the Minister shall pronounce
with a loud voice.*

The Lord be with you.

Ans. And with thy Spirit.

Min. Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

*Then the Minister, Clerks, and
People shall say the Lords Prayer
with a loud voice.*

O our Father, which art in
heaven, Hallowed be thy
Name. Thy kingdom come. Thy
will be done in earth, As it is in
heaven. Give us this day our dai-
ly bread. And forgive us our
trespasses, As we forgive them
that trespass against us. And lead
us not into temptation: But
deliver us from evil. Amen.

*Then the Priest standing up,
shall say,*

O Lord, shew thy mercy up-
on us.

Ans. And grant us thy sal-
vation.

Priest. O Lord, save the
King.

Ans. And mercifully hear
us when we call upon thee.

Priest. Endue thy ministers
with righteousness.

Ans. And make thy chosen
people joyful.

Priest. O Lord, save thy peo-
ple.

Ans. And bless thine inhe-
ritance.

Priest. Give peace in our time,
O Lord.

Ans. Because there is none
other that fighteth for us, but
only thou, O God.

Priest. O God, make clean our
hearts within us.

Ans. And take not thy ho-
ly Spirit from us.

*Then shall follow three Collects:
The first of the day, The second
for Peace, The third for aid
against all perils, as hereafter fol-
loweth: which two last Collects
shall be daily said at Evening
Prayer without alteration.*

*The second Collect at Even-
ing Prayer.*

O God, from whom all holy
desires, all good counsels,
and all just works do proceed,
Give unto thy servants that
peace which the world cannot
give, that both our hearts may
be set to obey thy command-
ments, and also that by thee we
may be defended from the fear of

our

our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

¶ *The third Collect for aid against all perils.*

Lighten our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. *Amen.*

¶ *In Quire and Places where they sing, here followeth the Anthem.*

¶ *A Prayer for the Kings Majesty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of Princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord, King *WILLIAM*, and so replenish him with the grace of thy holy Spirit, that he may always incline to thy will, and walk in thy way: Endue him plentifully with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies, and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

A Almighty God, the fountain of all goodness, we humbly beseech thee to bless *Catherine* the Queen Dowager, her Royal Highness the Princess *Anne of Denmark*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

A Almighty and everlasting God, who alone workest

great marvels, send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace, and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

¶ *A Prayer of Saint Chrysostom.*

A Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. 13. 14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the Year.

¶ *Upon these days, Christmas day, the Epiphany, St. Matthias, Easter day, Ascension day, Whitsunday, St. John Baptist, St. James, St. Bartholomew, St. Matthew, St. Simon and St. Jude, St. Andrew, and upon Trinity Sunday, shall be sung at Midnight, at Morning Prayer, instead of the Apostles Creed, the Confession of our Christian Faith, commonly called, The Creed of St. Athanasius, by the Minister and People kneeling.*

Quintusius said.

Whoever will be saved; before all things it is necessary that he hold the Catholick Faith.

Which Faith, except every

one do keep whole and undefiled: without doubt he shall perseuerably everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the persons: nor dividing the substance.

For there is one person of the Father, another of the Son: and another of the holy Ghost.

But the Godhead of the Father, of the Son, and of the holy Ghost, is all one: the glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the holy Ghost.

The Father uncreate, the Son uncreate: and the holy Ghost uncreate.

The Father incomprehensible; the Son incomprehensible: and the holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God; the Son is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian Verity: to acknowledge every person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one holy Ghost, not three holy Ghosts.

And in this Trinity none is afore, or after other: none is greater or less than another;

But the whole three persons are co-eternal together: and co-equal.

So that in all things, as is afore said: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God of the substance of the Father, begotten before the world: and man of the substance of his mother, born in the world;

Perfect God and perfect man: of a reasonable soul, and humane flesh subsisting;

Equal to the father, as touching his Godhead: and inferior to the Father, as touching his manhood.

Who although he be God and man: yet he is not two, but one Christ;

One, not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether, not by confusion of substance: but by unity of person.

For as the reasonable soul and flesh is one man: so God and man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He

He ascended into heaven, he
sitteth on the right hand of the
Father, God Almighty: from
whence he shall come to judge
the quick and the dead.

At whose coming all men
shall rise again with their bod-
ies: and shall give account for
their own works.

And they that have done
good, shall go into life everlasting:
and they that have done
evil, into everlasting fire.

This is the Catholick Faith:
which except a man believe
faithfully, he cannot be saved.

Glory be to the Father, and to
the Son: and to the holy Ghost,

As it was in the beginning,
is now, and ever shall be: world
without end. Amen.

¶ Here followeth the Litany or
General Supplication, to be sung
or said after Morning Prayer up-
on Sundays, Wednesdays, and
Fridays, and at other times, when
it shall be commanded by the Or-
dinary.

God the Father of heaven:
have mercy upon us mis-
erable sinners.

O God the Father of mercies:
have mercy upon us miserable sin-
ners.

O God the Son, Redeemer of
the world: have mercy upon
us miserable sinners.

O God the Son, Redeemer of
the world: have mercy upon us
miserable sinners.

O God the holy Ghost, pro-
ceeding from the Father and the
Son: have mercy upon us mis-
erable sinners.

O God the holy Ghost, proceed-
ing from the Father and the Son:
have mercy upon us miserable sin-
ners.

O holy blessed and glorious
Trinity, three persons and one
God: have mercy upon us mis-
erable sinners.

O holy blessed and glorious Tri-
nity, three persons and one God:
have mercy upon us miserable sin-
ners.

Remember not Lord, our of-
fences, nor the iniquities of our

fore-fathers, neither take thou
vengeance of our sins. Spare us
good Lord, spare thy people
whom thou hast redeemed with
thy most precious blood, and be
not angry with us for ever.

Spare us good Lord.

From all evil and mischief,
from sin, from the crafts and
assaults of the devil, from thy
wrath, and from everlasting
damnation.

Good Lord, deliver us.

From all blindness of hearts,
from pride, vain-glory, and hy-
pocricie, from envy, hatred, and
malice, and all uncharitable-
ties.

Good Lord, deliver us.

From fornication, and all o-
ther deadly sins, and from all
the assaults of the world, the
flesh, and the devil.

Good Lord, deliver us.

From lightning, and tempest,
from plague, pestilence, and
scurfe, from banishment, murders,
and from sudden death.

Good Lord, deliver us.

From all seditions, heresies, con-
fusions, and schisms, from all
false doctrine, heresies, and schisms,
from hardness of heart, and con-
tempt of thy word and com-
mandments.

Good Lord, deliver us.

By the authority of the holy
Intercession, by the holy Mary
and Circumcision, by the
Baptism, Fasting, and imposi-
tion.

Good Lord, deliver us.

By thine Agnus and bloody
Sweat, by thy Cross and Resur-
rection, by thy precious Death and
Buriall, by thy glorious Ascen-
sion and Alackation, and by the
coming of the holy Ghost.

Good Lord, deliver us.

In all time of our tribulation,
in all time of our weakness, in
the hour of death, and in the
day of judgement.

Good Lord, deliver us.

We sinners do beseech thee, to
bear us, O Lord God, and that
thou wilt punish them for ever, and
govern thy holy Church un-
der the right hand.

The Litany.

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant William, our most gracious King and Governour;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have assistance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve Catherine the Queen Dowager, her Royal Highness the Princess Anne of Denmark, and all the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy word, and that both by their preaching and living they may let it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all good people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations, unity, peace and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth, all such as have erred and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all that are in danger, necessity and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend and provide for the fatherless children and widows, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That

That it may please thee to forgive our enemies, persecutors and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word;

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God: that takest away the sins of the world,

Grant us thy peace.

O Lamb of God: that takest away the sins of the world,

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

I then shall the Priest and the people with him, say the Lords prayer.

O Our Father which art in heaven: Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread: And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

Let us pray.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful, Mercifully assist our prayers that we make before thee in all our troubles and adversities, whenever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Names sake.

O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us, for thine honour.

Glory be to the Father, and to the Son: and to the holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ.

Graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us.

Answer. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father mercifully to look upon

Upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved, and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and yet more serve thee in holiness and pursueth of living, to thy honour and glory through our only Mediatour and Advocate Jesus Christ our Lord. Amen.

¶ A Prayer of Saint Chrysostom.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. 13. 14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. Amen.

Here endeth the Litany.

Prayers and Thanksgiving upon several occasions, to be used before the two final prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

¶ For Rain.

O God heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom and the righteousness thereof, all things necessary to their bodily subsistence; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

¶ For fair weather.

O Almighty Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. Amen.

¶ In the time of dearth and famine.

O God heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity) may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord, to whom with thee, and the holy Ghost, be all honour and glory, now and for ever. Amen.

¶ Or this.

O God merciful Father, who in the time of Elisha the prophet, didst suddenly in Samaria, turn great scarcity and dearth, into plenty and cheapness; Have mercy upon us, that we who are now for our sins punished with like adversity, may likewise find a seasonable relief; Increase the fruits of the earth by thy heavenly benediction, and grant, that we receiving thy bountiful liberality, may use the same to thy glory, the relief of those that we need, and our own comfort, through Jesus Christ our Lord. Amen.

¶ 2

Prayers.

In the time of war and tumult.

O Almighty God, King of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent, Save and deliver us we humbly beseech thee, from the hands of our enemies, abate their pride, allwage their malice, and confound their devils, that we being armed with thy defence, may be preserved evermore from all perils, to glorifie thee, who art the only giver of all victory, through the merits of thy only Son Jesus Christ our Lord.

Amen.

In the time of any common plague or sickness.

O Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness for their obstinate rebellion against Moses and Aaron, and also in the time of king David didst slay with the plague of pestilence fourscore and ten thousand, and yet remembering thy mercy didst save the rest, Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. *Amen.*

In the Ember weeks to be said every day, for those that are to be admitted into holy Orders.

Almighty God our heavenly Father, who hast purchased to thy self an universal Church, by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastours of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to

serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function, give thy grace and heavenly benediction, that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord.

Amen.

Or this.

Almighty God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church, Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same, and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Christ our Lord. *Amen.*

A prayer for the High Court of Parliament, to be read during their Session.

Most gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious King at this time assembled: That thou wouldst be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour and welfare of our Sovereign and his Kingdom, that all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessities for them, for us, and thy whole Church, we humbly beseech in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

A Collect or Prayer for all

Thanksgivings.

Such times when the Litany is not appointed to be said.

O God the Creatour and preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted or distressed in mind,

This to be said when our prayers are desired
body, or estate [** especially those for whom our prayers are desired*] that it may please thee to comfort & relieve them according to their

several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake.
Amen.

A Prayer that may be said after any of the former.

O God, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our mediatour and Advocate. *Amen.*

THANKSGIVINGS.

A General Thanksgiving.

A Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving

** Particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*

We bless thee for our creation, preservation, and all the blessings of this life, but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory. And we beseech thee give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord, to whom with thee and the holy Ghost be all honour and glory, world without end.
Amen.

A For Rain.

O God, our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee in our great necessity to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. *Amen.*

A For fair weather.

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorifie thy holy Name for this thy mercy, and will always declare thy loving kindness from generation to generation.

through Jesus Christ our Lord. thy holy commandments, and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. Amen.

¶ For Plenty.

O Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty, beseeching thee to continue thy loving kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. Amen.

¶ For Peace and Deliverance from our Enemies.

O Almighty God, who art a strong towre of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers where-with we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. Amen.

¶ For restoring publick Peace at home.

O Eternal God our heavenly Father, who alone makest men to be of one mind in a house; and stillest the outrage of a violent and untuly people; of joy and health into our dwellings; we offer unto thee, O Lord, the sacrifice of the glorious tumults which have been lately raised up among us; most humbly beseeching thee to grant to all of us grace, that we may through Jesus Christ our Lord, henceforth obediently walk in

thy holy commandments, and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. Amen.

¶ For deliverance from the plague, or other common sickness.

O Lord God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation; and now in the midst of judgement remembring mercy, hast redeemed our souls from the jaws of death; We offer unto thy Fatherly goodness our selves, our souls and bodies, which thou hast delivered to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of the Church, through Jesus Christ our Lord. Amen.

¶ Of this.

W E humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law, might justly have fallen upon us by reason of our manifold transgressions and hardness of hearts. Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to allvage this contagious sickness, wherewith we lately have been sore afflicted, and to restore the voice of a joyful and health into our dwellings; we offer unto thee, O Lord, the sacrifice of the glorious tumults which have been lately raised up among us; most humbly beseeching thee to grant to all of us grace, that we may through Jesus Christ our Lord, henceforth obediently walk in

thy holy commandments, and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. Amen.

The Collects, Epistles, and Gospels to be used
throughout the Year.

¶ Note, that the Collects appointed for every Sunday, or for any Holiday that hath a Vigil or Eve, shall be said at the Evening Service next before.

The first Sunday in Advent.

The Collect.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life (in which thy Son Jesus Christ came to visit us in great humility,) that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, We may rise to the life immortal, through him who liveth and reigneth with thee and the holy Ghost, now and ever. Amen.

¶ This Collect is to be repeated every day with the other Collects in Advent, until Christmas-Eve.

The Epistle. Rom. 13. 8.

OWe no man any thing, but to love one another: for he that loveth another, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. And that knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand, let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and thieve.

make not provision for the flesh, to fulfil the lusts thereof.

The Gospel. S. Matth. 21. 1.

When they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their cloaths, and they set him thereon. And a very great multitude spread their garments in the way, others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna, to the son of David: blessed is he that cometh in the name of the Lord, Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. And Jesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of

The second Sunday in Advent.

The Collect.

Blessed Lord, who hast caused all holy Scriptures to be written for our learning, Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

The Epistle. Rom. 15. 4.

Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures, might have hope. Now the God of patience and consolation, grant you to be like minded one towards another, according to Christ Jesus: that ye may with one mind, and one mouth glorify God even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the Fathers: And that the Gentiles might glorify God for his mercy, as it is written, for this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoyce ye Gentiles with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy Ghost.

The Gospel. S. Luke 21. 15.

And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with

perplexity, the sea and the waves roaring, mens hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees, When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away, till all be fulfilled: Heaven and earth shall pass away, but my words shall not pass away.

The third Sunday in Advent.

The Collect.

O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee, Grant that the ministers and stewards of thy mysteries, may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who live and reignest with the Father and the holy Spirit, ever one God, world without end. Amen.

The Epistle. 1 Cor. 4. 1.

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing, that I should be judged of you, or of mans judgment: yea, I judge not mine own self. For I know no-

The fourth Sunday in Advent.

thing by my self, yet am I not hereby justified; but he that judgeth me, is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

The Gospel. S. Matth. 11. 2.

NOW when John had heard of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft cloathing are in kings houses. But what went ye out for to see? A prophet? yes, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The fourth Sunday in Advent.

The Collect.

O Lord, raise up (we pray thee) thy power and come among us, and with great might succour us; that where as through our sins and wickedness we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our

Lord, to whom with thee and the holy Ghost be honour and glory, world without end. Amen.

The Epistle. Phil. 4. 4.

Rejoice in the Lord always, and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel. S. John 1. 19.

This is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias: and they which were sent, were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water; but there standeth one among you, whom ye know not. He is he who coming after me, is preferred before me, whose shoes I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

For Nativity of our Lord, or the Birth-day of CHRIST, commonly called Christmas-day.

The Collect.

A Almighty God, who hast given us thine only begotten Son to take our nature upon

him, and at at this time to be
born of a pure Virgin; Grant
that we being regenerate, and
made thy children by adoption
and grace, may daily be renew-
ed by thy holy Spirit, through
the same our Lord Jesus Christ,
who liveth and reigneth with
thee, and the same Spirit, ever
one God world without end.
Amen.

The Epistle. Heb. 1. 1.

God who at sundry times,
and in divers manners,
spake in time past unto the fa-
thers by the prophets, hath in
these last days spoken unto us by
his Son, whom he hath appoint-
ed heir of all things, by whom
also he made the worlds. Who
being the brightness of his glo-
ry, and the express image of his
person, and upholding all things
by the word of his power, when
he had by himself purged
our sins, sat down on the right
hand of the Majesty on high:
Being made so much better
than the angels, as he hath by
inheritance obtained a more
excellent Name than they. For
unto which of the angels said
he at any time, Thou art my
son, this day have I begotten
thee? And again, I will be to
him a Father, and he shall be to
me a Son? And again, when he
bringeth in the first-begotten
into the world, he saith, And
let all the angels of God worship
him. And of the angels he saith,
Who maketh his angels spirits,
and his ministers a flame of fire.
But unto the Son he saith, Thy
throne, O God, is for ever and
ever, a sceptre of righteousness
is the sceptre of thy kingdom.
Thou hast loved righteousness,
and hated iniquity; therefore
God, even thy God, hath an-
ointed thee with the oil of
gladness above thy fellows. And,
Thou Lord, in the beginning hast
laid the foundation of the earth,
and the heavens are the works
of thine hands. They shall pe-
rish, but thou remainest, and
they all shall wear out as doth a

garment; and as a vestment shalt
thou fold them up, and they
shall be changed; but thou art
the same, and thy years shall
not fail.

The Gospel. 3. John 1. 1.

IN the beginning was the
Word, and the Word was
with God, and the Word was
God. The same was in the be-
ginning with God. All things
were made by him, and without
him was not any thing made,
that was made. In him was
life, and the life was the light
of men. And the light shineth
in darkness, and the darkness
comprehended it not. There was
a man sent from God, whose
name was John. The same came
for a witness, to bear witness
of the light, that all men through
him might believe. He was not
that light, but was sent to bear
witness of that light. That was
the true light, which lighteth
every man that cometh into the
world. He was in the world,
and the world was made by
him, and the world knew him
not. He came unto his own, and
his own received him not. But
as many as received him, to
them gave he power to become
the sons of God, even to
them that believe on his name:
which were born not of blood,
nor of the will of the flesh,
nor of the will of man, but of
God. And the Word was made
flesh, and dwelt among us
(and we beheld his glory, the
glory as of the only begotten of
the Father) full of grace and
truth.

Saint Stephens say.

The Collect.

Grant, O Lord, that in all
our sufferings here upon
earth for the testimony of thy
truth, we may steadfastly look up
to heaven; and by which be-
hold the glory that shall be re-
vealed; and being filled with
the holy Ghost, may learn to
love and bless our persecutors
by the example of thy first mar-

S. John the Evangelists day.

our Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediatour and Advocate. Amen.

¶ Then shall follow the Collect of the Nativity, which shall be said continually unto new-years Eve.

For the Epistle. Acts 7. 55.

Stephen being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him, and the witnesses laid down their cloaths at a young mans feet whose name was Saul. And they stoned Stephen calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Gospel. S. Matthe. 23. 34.

Behold, I send unto you prophets, and wise men, and scribes, and some of them ye shall kill and crucifie, and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would

not. Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

S. John the Evangelists day.

The Collect.

Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. Amen.

The Epistle. 1 S. John 1. 1.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life, (For the life was manifested, and we have seen it, and bear witness and shew unto you that eternal life, which was with the Father, and was manifested unto us) That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive our selves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all un-

right-

righteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

The Gospel. 3. John 21. 19.

Jesus said unto Peter, Follow me. Then Peter turning about, seeth the disciple whom Jesus loved, following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world it self could not contain the books that should be written.

The Innocent's day.

The Collect.

O Almighty G. d, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorifie thee by their deaths, Mortifie and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorifie thy holy Name, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev 14. 1.

I Looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Fathers name written in their foreheads. And I heard a voice from hea-

ven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile, for they are without fault before the throne of God.

The Gospel. 3. Matth. 2. 13.

The angel of the Lord appeared to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Sunday after Christmas-day.

The Collect.

Almighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Gal. 4. 1.

Now I say, that the heir as long as he is a child, discerneth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the Father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The Gospel. 3. Matth. 1. 18.

The birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph (before they came together) she was found with child of the holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee

Mary thy wife, for that which is conceived in her, is of the holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus, for he shall save his people from their sins. (Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted, is, God with us.) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born Son; and he called his name Jesus.

The Circumcision of Christ.

The Collect.

Almighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 4. 8.

Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed

Epiphany.

puted unto them also: And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Gospel. S. Luke 2. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it, wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished, for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

The same Collect, Epistle and Gospel shall serve for every day after unto the Epiphany.

The Epiphany, or the Manifestation of Christ to the Gentiles.

The Collect.

O God, who by the leading of a star didst manifest thy only begotten Son to the Gentiles; Mercifully grant, that we

which know thee now by faith may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. Amen.

The Epistle. Ephef. 3. 1.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby when ye read ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent, that now unto the principalities and powers in heavenly places, might be known by the Church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. In whom we have boldness and access with confidence by the faith of him.

The Gospel. S. Math. 2. 1.

WHEN Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen

his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: For thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: For out of thee shall come a Governour that shall rule my people Israel. Then Herod when he had privily called the wise-men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed, and so, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: And when they had opened their treasures, they presented unto him gifts, gold and frankincense, and myrrhe. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

*The first Sunday after the Epiphany.
The Collect.*

O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and also may have grace

and power faithfully to fulfil the same, through Jesus Christ our Lord. Amen.

The Epistle. Rom. 12. 1.

I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office, so we being many are one body in Christ, and every one members one of another.

The Gospel. S. Luke 2. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a days journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back to Jerusalem, seeking him. And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou

The second and third Sundays after the Epiphany.

thou thinkest dealt with us? Behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my fathers business? and they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

The second Sunday after the Epiphany.
The Collect.

A Almighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord.
Amen.

The Epistle. Rom. 12. 6.

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesie according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another; not slothful in business, fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, continuing instant in prayer, distributing to the necessity of saints, given to hospitality. Bless them which persecute you, bless, and curse not. Rejoice with them that do rejoice, and weep

with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

The Gospel. S. John 2. 1.

And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called and his disciples to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins a piece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governour of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew) the governour of the feast called the Bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

The third Sunday after the Epiphany.
The Collect.

A Almighty and everlasting God, mercifully hear our infirmities, and small dangers and necessities, from forth thy right hand, to help, and defend us, through Jesus Christ our Lord.
Amen.

The fourth Sunday after the Epiphany.

The Epistle. Rom. 12. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not your selves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel. S. Matth. 8. 1.

When he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thy self to the priest, and offer the gift that Moses commanded for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof, but speak the word only, and my servant shall be healed. For I am a man under authority, having souldiers under me: and I say unto this man, Go, and he goeth, and to another Come, and he cometh, and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so

great faith, no not in Israel. And I say unto you, that many shall come from the east, and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self same hour.

The fourth Sunday after the Epiphany.

The Collect.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. Amen.

The Epistle. Rom. 13. 1.

Every soul be subject unto the higher power; for there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also; for they are Gods ministers, attending con-

The fifth Sunday after the Epiphany.

tinually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. S. Matth. 8. 23.

ANd when he was entred into a ship, his disciples followed him. And behold there arose a great tempest in the sea, in so much that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him? And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they be-

sought him, that he would depart out of their coasts.

The fifth Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee to keep thy Church and household continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord.

Amen.

The Epistle. Col. 3. 12.

PUt on therefore (as the clearest of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

The Gospel. S. Matth. 13. 24.

THe kingdom of heaven is likened unto a man, which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He

The sixth Sunday after the Epiphany.

said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

*The sixth Sunday after the Epiphany.
The Collect.*

O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purifie our selves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and thee, O holy Ghost, he liveth and reigneth ever one God world without end. Amen.

The Epistle. 1 St. John. 3. 1.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law. And we know that he was manifested to take away our sins, and in him is no sin. Whosoever abideth in him, sinneth not: whosoever sinneth, hath not

seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he is righteous. He that committeth sin, is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The Gospel. 3. Matt. 24. 23.

Then if any man shall say unto you, Lo, here is Christ, or there: believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert, go not forth: behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together. Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from one end of heaven to the other.

The Sunday called Septuagesima, or the third Sunday before Lent.

The Collect.

O Lord, we beseech thee favourably to hear the pray-

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hire,

ers of thy people, that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the holy Ghost, ever one God world without end. Amen.

The Epistle. 1 Cor. 9. 24.

Now ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery, is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a cast-away.

The Gospel. S. Matt. 20. 1.

The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out and found others standing idle, and said unto them, why stand ye here all the day idle? they say unto him, Because no man hath hired us. He said unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard said unto his steward, Call the labourers, and give them their hire, beginning from the last

unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

The Sunday called Sexagesima, or the second Sunday before Lent.

The Collect.

O Lord God, who seest that we put not our trust in any thing that we do: Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. Amen.

The Epistle. 2 Cor. 11. 19.

Ye suffer fools gladly, seeing ye your selves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak no concerning reproach, as though we had been weak: howbeit whereinsoever any is bold, (I speak foolishly) I am bold also. Are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I: are they ministers of Christ? (I speak as a fool) I am more: in labour more abundant, in stripes above measure, in prison more frequent,

in death oft. Of the Jew, five times received I forty stripes save one. Thrice was I beaten with rods. Once was I stoned. Thrice I suffered shipwrack. A night and a day I have been in the deep: in journeying often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness, besides those things that are without, that which cometh upon me daily, the care of all the Churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ which is blessed for evermore, knoweth that I lie not.

The Gospel. S. Luke 8. 4.

When much people were gathered together, and were come to him out of every city, he spake by a parable. A sower went out to sow his seed: and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing, they might not see, and

hearing, they might not understand. Now the parable is this. The seed is the word of God. Those by the way-side, are they that hear; then cometh the devil and taketh away the word out of their hearts, lest they should believe, and be saved. They on the rock, are they, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which when they have heard, go forth, and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima or the next Sunday before Lent.

The Collect.

O Lord, who hast taught us that all our doings without charity are nothing worth; Send thy holy Ghost, and pour into our hearts that most excellent gift of Charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christs sake. Amen.

The Epistle. 1 Cor. 13. 1.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity

fereth long, and is kind, charity envieth not, charity vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail, whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesie in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things. For now we see through a glass darkly, but then face to face: now I know in part, but then shall I know even as also I am known. And now abideth faith, hope, charity, these three, but the greatest of these is charity.

The Gospel. S. Luke 18. 31.

Then Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated and spitted on: And they shall scourge him, and put him to death: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the wayside begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth pas-

seth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more. Thou Son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight, thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

The first day of Lent, commonly called Ash Wednesday.

The Collect.

Almighty and everlasting God, who hast made, and dost forgive the sins of all them that are penitent: Create and make in us now, and continue hence, that we worshiping humbly our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

This Collect is to be read every day in Lent, after the Collect appointed for the day.

For the Epistle. Joel 2. 1.

Thus saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And sent your hearts, and not your garments, and turn ye to the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will turn, and repent, and leave a blessing behind him, even a seed offering, and a drink offering unto the Lord your God? Now the

Trumpet in Zion, sanctifie a fast,
call a solemn assembly, gather
the people, sanctifie the congrega-
tion, assemble the elders, gather
the children, and those that suck
the breasts; let the bride-
groom go forth of his chamber,
and the bride out of her cloister;
let the priests, the ministers of
the Lord, weep between the
potch and the altar, and let them
say, Spare thy people, O Lord,
and give not thine heritage to
reproach, that the heathen should
rule over them: Wherefore
should they say among the peo-
ple, Where is their God?

The Gospel. J. Mat. 6. 16.

When ye fast, be not as the
hypocrites, of a sad coun-
tenance: for they disfigure their
faces, that they may appear un-
to men to fast. Verily I say un-
to you, they have their reward.
But thou, when thou fastest, an-
oint thine head, and wash thy
face, that thou appear not un-
to men to fast, but unto thy Fa-
ther which is in secret; and thy
Father which seeth in secret, shall
reward thee openly. Lay not up
for your selves treasures upon
earth, where moth and rust doth
corrupt, and where thieves
break through and steal. But
lay up for your selves treasures
in heaven, where neither moth
nor rust doth corrupt, and where
thieves do not break through
nor steal. For where your trea-
sure is, there will your heart
be also.

The first Sunday in Lent.

The Collect.

O Lord, who for our sake
didst fast forty days and
forty nights: Give us grace to
use such abstinence, that our
flesh being subdued to the spirit,
we may ever obey thy godly
motions in righteousness and
true holiness, to thy honour and
glory, who livest and reignest
with the Father and the holy
Ghost, one God, world without
end.

The Epistle. 2 Cor. 6. 12.

Will then as workers to-
ther with him, beseech
you also, that ye receive not the
grace of God in vain: (For he
saith, I have heard thee in a
time accepted, and in the day
of salvation have I succoured
thee: behold, now is the ac-
cepted time, behold, now is
the day of salvation.) Giving no
offence in any thing, that the
ministry be not blamed; but as
all things approving our selves
as the ministers of God, in much
patience, in afflictions, in ne-
cessities, in distresses, in stripes,
in imprisonments, in tumults,
in labours, in watchings, in fast-
ings; by pureness, by know-
ledge, by long suffering, by kind-
ness, by the holy Ghost, by love
unfeigned, by the word of truth,
by the power of God, by the
armour of righteousness on the
right hand and on the left, by
honour and dishonour, by evil
report, and good report, as de-
ceivers and yet true, as un-
known and yet well known,
as dying, and behold we live,
as chastened, and not killed, as
sorrowful, yet always rejoicing,
as poor, yet making many rich;
as having nothing, and yet pos-
sessing all things.

The Gospel. S. Mat. 4. 1.

Then was Jesus led up of
the spirit into the wil-
derness to be tempted of the de-
vil. And when he had fasted
forty days and forty nights, he
was afterward an hungred. And
when the tempter came to him,
he said, If thou be the Son of
God, command that these stones
be made bread. But he answer-
ed and said, It is written, Man
shall not live by bread alone,
but by every word that pro-
ceedeth out of the mouth of
God. Then the devil taketh him
up into the holy city, and set-
teth him on a pinnacle of the tem-
ple, and saith unto him, If thou
be the Son of God, cast thy self
down: for it is written, He
shall give his angels charge con-
cerning

And have I received you, and refined you? For God hath not called us into uncleanness, but into holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

Then went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried out to him, saying, Have mercy on me, O Lord, thou Son of David, my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent here unto thee, O women, of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children away, and to call it to dog. And she said, Truth, Lord, yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The Call.

A Almighty God, who feel
that we have no power
of our selves to help our selves,
Keep us both outwardly in our
bodies, and inwardly in our
souls, that we may be defend-
ed from all adversities which
may happen to the body, and
from all evil thoughts which
may assault and hurt the soul,
through Jesus Christ our Lord,
Amen.

The Epistle. 1 Thel. 4. 1.

The third Sunday in Lent.
The Collect.

With belated thanks, Almighty God, look upon the heavenly desires of the humble servants and friends, grant the strong hand of thy blessing, to be our defence against all our enemies, through Jesus Christ our Lord.

...to the ...

But ye therefore follow after
God, as ye call, and walk in love, as Christ has loved us, and hath given himself for us, an offering and a sacrifice to God for a fragrant smelling of your best fragrance, as ye have heard of the love of Christ, which is more than we can think.

you, as becometh saints; neither flattery, nor foolish talking, nor jehing, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them; for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them; For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd, are made manifest by the light: for whatsoever doth make manifest, is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead; and Christ shall give thee light.

The Gospel. 3. Luke 11. 14.

Jesus was casting out a devil, and he was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And after tempting him, sought of him a sign from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against it self, is brought to desolation; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that we cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do ye cast out them out? there-

fore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me, is against me; and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the word of God and keep it.

The fourth Sunday in Lent.

The Collect.

Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ.

Amen.

The Epistle. Gal. 4. 21.

Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise. Which things are

an allegory: for there are two covenants, the one from the mount Sinal, which gend-
 reth to bondage, which is Ag-
 gar. For this Agar is mount Si-
 nal in Arabia, and answereth
 to Jerusalem which now is,
 and is in bondage with her chil-
 dren. But Jerusalem which is a-
 bove is free, which is the
 mother of us all. For it is writ-
 ten, Rejoyce thou barren that
 bearest not, break forth and
 cry, thou that travailest not:
 for the desolate hath many mo-
 children than she which hath
 an husband. Now we, bre-
 thren, as Isaac was, are the
 children of promise. But as
 then, he that was born after
 the flesh, persecuted him that
 was born after the spirit, even
 so it is now. Nevertheless,
 what saith the Scripture? Cast
 out the bond-woman and her
 son, for the son of the bond-
 woman shall not be heir with
 the son of the free-woman. So
 then, brethren, we are not chil-
 dren of the bond-woman, but
 of the free.

The Gospel. 3. John 6. 7.

Jesus went over the sea of
 Galilee, which is the-sea of
 Tiberias. And a great multitude
 followed him, because they saw
 his miracles which he did on
 them that were diseased. And
 Jesus went up into a mountain,
 and there he sat with his disci-
 ples. And the passover, a feast
 of the Jews was nigh. When
 Jesus then lift up his eyes,
 and saw a great company come
 unto him, he saith unto Phi-
 lip, Whence shall we buy
 bread, that these may eat?
 (And this he said to prove him,
 for he himself knew what he
 would do.) Philip answered
 him, Two hundred pennyworth
 of bread is not sufficient for
 them, that every one of them
 may take a little. One of his
 disciples, Andrew, Simon Pe-
 ters brother, saith unto him,
 There is a lad here, which
 hath five barley-loaves, and

are they among so many? and
 Jesus said, Make the men sit
 down. Now there was much
 grass in the place. So the men
 sat down in number about five
 thousand. And Jesus took the
 loaves, and when he had given
 thanks, he distributed to the
 disciples, and the disciples to
 them that were set down, and
 likewise of the fishes as much
 as they would. When they were
 filled, he said unto his disciples,
 Gather up the fragments that
 remain, that nothing be lost.
 Therefore they gathered them
 together, and filled twelve ba-
 shets with the fragments of the
 five barley-loaves, which re-
 mained over and above unto
 them that had eaten. Then those
 men, when they had seen the
 miracle that Jesus did, said,
 This is of a truth that prophet
 that should come into the world.

The fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty
 God, mercifully to look
 upon thy people; that by thy
 great goodness they may be go-
 verned and preserved evermore,
 both in body and soul, through
 Jesus Christ our Lord. Amen.

The Epistle. Heb. 9. 11.

Christ being come an high
 priest of good things to
 come, by a greater and more per-
 fect tabernacle, not made with
 hands, that is to say, not of this
 building, neither by the blood
 of goats and calves, but by his
 own blood he entered in once
 into the holy place, having ob-
 tained eternal redemption for
 us. For if the blood of bulls,
 and of goats, and the ashes of
 an heifer sprinkling the unclean,
 sanctifieth to the purifying of the
 flesh, how much more shall the
 blood of Christ, who through
 the eternal Spirit offered him-
 self without spot to God, purge
 your conscience from dead works
 to serve the living God? And
 for this cause he is the Media-

that of the new Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The Gospel. S. John 8. 45.

Jesus said, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God, heareth Gods words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, say we not well, that thou art a Samaritane, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily verily I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets, and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God; yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily verily I say unto you, before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

The Collect.

A Almighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the Cross, that all Mankind should follow the example of his great humility; Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 2. 5.

Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name, which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. S. Matth. 27. 1.

When the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him (to Pontius Pilate the governor. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that

The Sunday before Easter.

that to us? See thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field to bury strangers in. Wherefore that field was called, The field of blood unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potters field, as the Lord appointed me.) And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearst thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with this just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders perswaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether

of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common-hill, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own garment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which

Munday before Easter.

They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there, and set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.** Then were there two thieves crucified with him: one on the right hand, and another on the left. And they that passed by, reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thy self: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land, unto the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept, arose, and came out of

and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Munday before Easter.

For the Epistle. *Isai. 63. 1.*

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have troden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury I upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the goodness towards the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving kindness. For he said, Surely they are not people, children that will not lie: so he was their Saviour, all their affliction he was afflicted, and the angel of his presence

his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit, therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his holy Spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Name? that led them through the deep as an horse in the wilderness, that they should not stumble? as a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thy self a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: Where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine, thou never barest rule over them, they were not called by thy Name.

The Gospel. S. Mark 14. 1.

After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

But they said, Not on the feast-day, lest there be an uprore of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabastrer-box of ointment of spikenard, very precious, and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone, why trouble you her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go to, say ye to the good man of the house, The master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a

large upper room furnished and prepared; there made ready for us. And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? And another said, Is it I? And he answered and said unto them, It is one of the twelve that sitteth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it; and gave to them, and said, Take eat: This is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the New Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered: But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee

in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him, Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible the hour might pass from him. And he said, Abba, Father; all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; Behold the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately while he yet spake, cometh Judas one of the twelve, and with him a great multitude with swords and staves from the chief priests, and the scribes, and the elders. And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master, and kissed him. And they laid their hands

on him, and took him. And one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves to take me? I was daily with you in the temple, teaching, and ye took me not: but the scriptures must be fulfilled. And they all forsook him and fled. And there followed him a certain young man having a linen cloth cast about his naked body, and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest, and with him were assembled all the chief priests, and the elders, and the scribes; and Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests, and all the council sought for witness against Jesus to put him to death, and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple, that is made with hands, and within three days I will build another made without hands. But neither so did their witnesses agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witnesses against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the blessed? And Jesus said, I am, and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his cloths, and said, What

need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesie; and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest, and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by, said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man, of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

For the Epistle. Iſai. 50. 5.

THe Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me, who will contend with me.

Let us stand together, who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass your selves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel, 5. Mark 15. 1.

AND straightway in the morning, the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the king of the Jews? And he answering, said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold, how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the king of the Jews? (for he knew that the chief priests had delivered him for envy.) But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate

answered, and said again unto them, What will ye then that I shall do unto him whom ye call the king of the Jews? and they cried out again, Crucifie him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucifie him. And so Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, king of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own cloaths on him, and led him out to crucifie him. And they compel one Simon a Cyrenean, who passed by, coming out of the country, the Father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull. And they gave him to drink wine mingled with myrrhe, but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucified two thieves, the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressours. And they that passed by, rallied on him, wagging their heads, and saying, Ah, thou,

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went, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stony cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they who were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest; and cut off his right ear. And Jesus answered, and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him and led him, and brought him into the high priests house, and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sat down together, Pe-

ter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while, another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Gallican. And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew. And the Lord turned, and looked upon Peter, and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly. And the men that held Jesus, mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesie, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their counsel, saying, Art thou the Christ? tell us. And he said unto them, if I tell you, you will not believe. And if I also ask you, you will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we our selves have heard of his own mouth.

Thursday before Easter.

The Epistle. 1 Cor. 11. 17.

IN this that I declare unto you, I praise you not; that

you come together not for the
 better, but for the worse. For
 first of all, when ye come to-
 gether in the Church, I hear
 that there be divisions among
 you, and I partly believe it.
 For there must be also heresies
 among you, that they who are
 approved may be made manifest
 among you. When ye come
 together therefore into one
 place, this is not to eat the
 Lords supper: for in eating,
 every one taketh before other
 his own supper: and one is
 hungry, and another is drunk-
 en. What, have ye not houses
 to eat and to drink in? or
 despise ye the Church of God,
 and shame them that have not?
 What shall I say to you? Shall
 I praise you in this? I praise
 you not. For I have received
 of the Lord that which also I
 delivered unto you, That the
 Lord Jesus the same night in
 which he was betrayed, took
 bread, and when he had gi-
 ven thanks, he brake it, and
 said, Take, eat, this is my bo-
 dy, which is broken for you:
 this do in remembrance of me.
 After the same manner also he
 took the cup when he had
 supped, saying, This cup is the
 new Testament in my blood:
 this do ye as oft as ye drink
 it, in remembrance of me. For
 as often as ye eat this bread,
 and drink this cup, ye do shew
 the Lords death till he come.
 Wherefore whosoever shall eat
 this bread, and drink this cup
 of the Lord unworthily, shall
 be guilty of the body and blood
 of the Lord. But let a man
 examine himself, and so let him
 eat of that bread, and drink of
 that cup. For he that eateth
 and drinketh unworthily, eat-
 eth and drinketh damnation to
 himself, not discerning the
 Lords body. For this cause
 many are weak, and sickly a-
 mong you, and many sleep. For
 if we would judge our selves,
 we should not be judged. But
 when we are judged, we are

chastened of the Lord, that we
 should not be condemned with
 the world. Wherefore, my
 brethren, when ye come toge-
 ther to eat, tarry one for ano-
 ther. And if any man hunger,
 let him eat at home; that ye
 come not together unto con-
 demnation. And the rest will I
 set in order when I come.

The Gospel. J. Luke 22. 1.

THe whole multitude of
 them arose and led him
 unto Pilate. And they began
 to accuse him, saying, We found
 this fellow perverting the na-
 tion, and forbidding to give
 tribute to Cesar, saying, that
 he himself is Christ a King.
 And Pilate asked him, saying,
 Art thou the king of the Jews?
 And he answered him and said,
 Thou sayest it. Then said Pi-
 late to the chief priests, and to
 the people, I find no fault in
 this man. And they were the
 more fierce, saying, He stirreth
 up the people, teaching through-
 out all Jewry, beginning from
 Galilee to this place. When
 Pilate heard of Galilee, he ask-
 ed whether the man were a
 Galilean. And as soon as he
 knew that he belonged unto
 Herods jurisdiction, he sent
 him to Herod, who himself
 was also at Jerusalem at that
 time. And when Herod saw
 Jesus, he was exceeding glad,
 for he was desirous to see him,
 of a long season, because he had
 heard many things of him, and
 he hoped to have seen some mi-
 racle done by him. Then he
 questioned with him in many
 words, but he answered him
 nothing. And the chief priests
 and scribes stood and vehement-
 ly accused him. And Herod
 with his men of war set him at
 nought, and mocked him, and
 arrayed him in a gorgeous robe,
 and sent him again to Pilate.
 And the same day Pilate and
 Herod were made friends toge-
 ther, for before they were at
 enmity between themselves.
 And Pilate when he had called
 toge-

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thou that destroyed the tem-
ple, and builded it in three
days, save thy self, and come
down from the cross. Likewise
also the chief priests mocking,
said among themselves, with
the scribes, he saved others,
himself he cannot save. Let
Christ the king of Israel de-
scend now from the cross, that
we may see and believe. And
they that were crucified with
him, reviled him. And when
the sixth hour was come, there
was darkness over the whole
land, until the ninth hour.
And at the ninth hour Jesus
cried with a loud voice, say-
ing, *Eli, Eli, lama sabach-
thani?* which is, being inter-
preted, My God, my God, why
hast thou forsaken me? And
some of them that stood by,
when they heard it, said, Be-
hold, he calleth Elias. And one
ran, and filled a sponge full of
vinegar, and put it on a reed,
and gave him to drink, saying,
Let alone, let us see whether
Elias will come to take him
down. And Jesus cried with a
loud voice, and gave up the
ghost. And the vail of the tem-
ple was rent in twain from the
top to the bottom. And when
the centurion which stood over
against him, saw that he so cri-
ed out, and gave up the ghost,
he said, Truly this man was
the Son of God.

*Wednesday before Easter.
The Epistle. Heb. 9. 16.*

Where a testament is, there
must also of necessity be
the death of the testator: for
a testament is of force after men
are dead; otherwise it is of no
strength at all whilst the testa-
tor liveth. Whereupon, neither
the first testament was dedica-
ted without blood: For when
Moses had spoken every pre-
cept to all the people, accord-
ing to the law, he took the
blood of calves and of goats,
with water, and scarlet wool,
and hyssop, and sprinkled both

the book and all the people,
saying, This is the blood of
the testament, which God hath
enjoyed unto you. Moreover,
he sprinkled likewise with
blood, both the tabernacle, and
all the vessels of the ministry.
And almost all things are by
the law purged with blood,
and without shedding of blood
is no remission. It was there-
fore necessary that the patterns
of things in the heavens should
be purified with these; but the
heavenly things themselves
with better sacrifices than these.
For Christ is not entered into
the holy places made with
hands, which are the figures
of the true, but into heaven it-
self, now to appear in the pre-
sence of God for us, nor yet
that he should offer himself of-
ten, as the high priest entereth
into the holy place every year
with blood of others; for then
must he often have suffered since
the foundation of the world;
but now, once in the end of the
world hath he appeared to put
away sin, by the sacrifice of
himself. And as it is appoint-
ed unto men once to die, but
after this the judgment: so
Christ was once offered to bear
the sins of many; and unto
them that look for him, shall he
appear the second time without
sin unto salvation.

The Gospel. 3. Luke 22. 1.

Now the feast of unleaven-
ed bread drew nigh,
which is called the passover.
And the chief priests and scribes
sought how they might kill
him; for they feared the peo-
ple. Then entered Satan into
Judas surnamed Iscariot, being
of the number of the twelve.
And he went his way, and com-
muned with the chief priests,
and captains, how he might
betray him unto them. And
they were glad and covenanted
to give him money. And he pro-
mised and sought opportunity
to betray him unto them, in
the absence of the multitude.

Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, the master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among your selves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth as it was determined; but woe unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife a-

mong them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger, and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not, and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison, and to death. And he said, I tell thee Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? and they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont,

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together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder was cast in prison) Pilate therefore willing to release Jesus, spake again to them. But they cried, saying, Crucifie him, crucifie him. And he said unto them, the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests, prevailed. And Pilate gave sentence, that it should be as they required. And he released unto them, him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, who also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for your selves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren,

and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other malefactors, bound with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them, derided him, saying, He saved others, let him save himself, if he be Christ the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latine, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged, railed on him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in Paradise. And it was about the sixth hour. And there was a darkness over all the earth, until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had

cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Good Friday.

The Collects.

A Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen.*

A Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church, that every member of the same in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. *Amen.*

O Merciful God, who hast made all men, and hast nothing that thou hast made, nor wouldst the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word, and so fetch them home, blessed Lord, in thy flock, that they may be saved among the rem-

nant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the holy Spirit, one God, world without end. *Amen.*

The Epistle. Heb. 10. 1.

The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered, because that the worshippers once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins: Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure: then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law: Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins. But this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfect-

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ed for ever them that are sanctified : whereof the holy Ghost also is a witness to us : For after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them ; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh : and having an high priest over the house of God ; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering : (for he is faithful that promised) And let us consider one another to provoke unto love, and to good works ; not forsaking the assembling of our selves together, as the manner of some is ; but exhorting one another : and so much the more as ye see the day approaching.

The Gospel. St. John 19. 1.

Pilate therefore took Jesus, and scourged him. And the souldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail king of the Jews : And they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man. When the chief priests therefore and officers saw him, they cried out, saying, Crucify

him, crucify him. Pilate saith unto them, Take ye him and crucify him : for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid, and went again into the judgment hall, and saith unto Jesus, Whence art thou ? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me ? knowest thou not that I have power to crucify thee, and have power to release thee ? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above : therefore he that delivered me unto thee, hath the greater sin. And from thenceforth Pilate sought to release him : but the Jews cried out, saying, If thou let this man go, thou art not Cæsars friend : Whosoever maketh himself a king, speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour : and he saith unto the Jews, Behold your king. But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King ? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified : and they took Jesus and led him away. And he bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha : where they crucified him, and two other with him, on either side, and Jesus in the midst. Pilate wrote a title, and put it on the cross. And the

ting was JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified, was nigh to the city: and it was written in Hebrew, and Greek, and Latine. Then said the chief priest of the Jews to Pilate, Write not the king of the Jews; but that he said, I am the king of the Jews. Pilate answered, What I have written, I have written. Then the souldiers, when they had crucified Jesus, took his garments, (and made four parts, to every souldier a part) and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the souldiers did. Now there stood by the cross of Jesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore because it was the Sabbath, that the bodies should not remain upon the cross, (for that Sabbath-day, (for

that Sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the souldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again, another scripture saith, They shall look on him whom they pierced.

*Easter Even.
The Collect.*

GRANT, O Lord, that as we are baptised into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections, we may be buried with him, and that through the grave, and gate of death, we may pass to our joyful resurrection, for his merits, who died and was buried, and rose again for us, thy Son Jesus Christ our Lord.
Amen.

The Epistle, 1 S. Pet. 3. 17.

IT is better if the will of God I be so, that ye suffer for well-doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust; (that he might bring us to God) being put to death in the flesh, but quickened by the Spirit; By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah while the ark was a preparing, wherein few, that is, eight souls were saved by water. The

Easter-day.

like figure whereunto even baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto him.

The Gospel. S. Matt. 27. 57.

When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock, and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch, go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

Easter-day.

At Morning Prayer, Instead of the Psalm, O come let us, &c. these Anthems shall be sung or said.

Christ our Passover is sacrificed for us: therefore let

us keep the feast. Not with the old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. *1 Cor. 5. 7.*

Christ being raised from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God, through Jesus Christ our Lord. *Rom. 6. 9.*

Christ is risen from the dead: and become the first fruits of them that slept. For since by man came death: by man came also the resurrection of the dead. For as in Adam all die: even so in Christ shall all be made alive. *1 Cor. 15. 20.*

Glory be to the Father, and to the Son: and to the holy Ghost,

Ans. As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

The Collect.

Almighty God, who through thine only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life, we humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen.*

The Epistle. Col. 3. 1.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: for ye are dead, and your life is hid

with Christ In God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Morally therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry: for which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time when ye lived in them.

The Gospel. 5. John 20. 1.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, they have taken away the Lord out of the Sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together, and the other disciple did out-run Peter, and came first to the sepulchre, and he stooping down, and looking in, saw the linen cloaths lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen cloaths lie, and the napkin that was about his head, not lying with the linen cloaths, but wrapped together in a place by it self. Then went in also that other disciple which came first to the sepulchre, and he saw and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Monday in Easter week.

The Gospel.

After that God, who through the Holy Ghost sent his Son Jesus Christ, to redeem us from all unrighteousness, and to purify unto himself a peculiar people, zealous of good works, as the gate of

everlasting life: we humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. Amen.

For the Epistle. Acts 10. 34.

Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all) That word (I say) you know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly, not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name, whosoever believeth in him, shall receive remission of sins.

The Gospel. 5. Luke 24. 13.

Behold, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talk-

ed together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, what manner of communications are these that ye have one to another, as ye walk and are sad? And the one of them whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God, and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he who should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yes, and certain women also of our company made us astonished, who were early at the sepulchre, and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them who were with us, went to the sepulchre, and found it even so as the women had said, but him they saw not. Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures, the things concerning himself. And they drew nigh unto the village, whither they went: And he made as though he would have gone further. But they constrained him, saying,

Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

*Thursday in Easter week.
The Collect.*

A Almighty God, who through thy only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life, we humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. Amen.

For the Epistle. Acts. 13. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death to him, yet

desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the Fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David, wherefore he saith, also in another Psalm, Thou shalt not suffer thine holy One to see corruption. For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he whom God raised again, saw no corruption: Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets, Behold, ye despisers and wonder and perish: for I will work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

The Gospel. 3. Luke 24. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that

they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold, my hands and my feet, that it is I my self: handle me, and see, for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? and they gave him a piece of a broiled fish, and of an hony-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance, and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

*The first Sunday after Easter.
The Collect.*

ALmighty Father who hast given thine only Son to die for our sins, and to rise again for our justification, Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in purity of living and truth through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 5. 4.

WHATSOEVER IS BORN OF GOD OVERCOMETH THE WORLD, AND THIS IS THE VICTORY, THAT HE OVERCOMETH THE WORLD, BY OUR FAITH. WHO IS HE THAT OVERCOMETH THE WORLD, BUT HE

and he believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ, not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood, and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son hath not life.

The Gospel. 3. John 30. 19.

THe same day at evening being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

*Second Sunday after Easter.
The Collect.*

Almighty God who hast given thine only Son to

be unto us both a sacrifice for sin, and also an ensample of godly life, Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. Amen.

The Epistle. 1. 5. Pet. 2. 19.

THis is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: Who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness, by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

The Gospel. 3. John 10. 11.

Jesus said, I am the good Shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

And other sheep I have which are not of this fold, them also I must bring and they shall hear my voice, and there shall be one fold, and one shepherd.

The third Sunday after Easter.

The Collect.

Almighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness, Grant unto all them that are admitted into the fellowship of Christs Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.

The Epistle. 15. Pet. 2. 11.

Deare beloved, I beseech you as strangers and pilgrims, obtain from fleshly lusts, which war against the soul, having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation. Submit your selves to every ordinance of man for the Lords sake, whether it be to the king, as supreme, or unto governors as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing, ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

The Gospel. 3. John 16. 16.

Jesus said to his disciples, A little while and ye shall not see me, and again, A little while and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that

he saith unto us, A little while and ye shall not see me, and again, a little while and ye shall see me, and, Because I go to the Father? They said therefore, what is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves, of that I said, A little while and ye shall not see me; And again, a little while and ye shall see me? Verily verily I say unto you, that ye shall weep and lament but the world shall rejoyce: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoyce, and your joy, no man taketh from you.

The fourth Sunday after Easter.

The Collect.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. Amen.

The Epistle. 5. Jam. 1. 17.

Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore my beloved, when ye receive

let every man be swift to hear, slow to speak, slow to wrath, for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

The Gospel. S. John 16. 5.

Jesus said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me: Of righteousness, because I go to my Father, and ye see me no more: Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The fifth Sunday after Easter.

The Collect.

O Lord, from whom all good things do come, Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. Amen.

The Epistle. S. James 1. 22.

Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. S. John 16. 23.

Verily verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my Name: Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you, For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world; Again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them

Ascension day.

Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer: I have overcome the world.

The Ascension-day.

The Collect.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jesus Christ to have ascended into the heavens, so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee, and the holy Ghost, one God, world without end. Amen.

For the Epistle. Acts i. 1.

THe former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the holy Ghost had given commandments unto the Apostles whom he had chosen: To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? and he said unto them, It is not for you to know the times

or the seasons, which the Father hath put in his own power. But ye shall receive power after that the holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

The Gospel. S. Mark 16. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with signs following.

Sunday after Ascension-day.

The Collect.

O God the King of glory, who hast exalted Jesus

Whituesday.

only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee, and the holy Ghost, one God, world without end. Amen.

The Epistle. 1 S. Pet. 4. 7.

THe end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: If any man minister, let him do it, as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

The Gospel. S. John 15. 26. and part of the 16. Chapter.

When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you; because they have not known the Father, nor me; but these things have I told you, that when the time shall come, ye may remember that I told you of them.

Whituesday.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

For the Epistle. Acts 2. 1.

When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: And they were all filled with the holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? and how hear we every man in our own tongue wherein we were born? Parthians and Medes, and Elamites, and the dwellers in Mesopotamia; and in Judea; and Cappadocia, in Pontus and Asia, Phrygia, and Pamphilia, in Egypt, and in the parts of Lybia, about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

The Gospel. S. John 14. 15.

JESUS said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless, I will come to you. Yet a little while and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know, that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me, shall be loved of my Father, and I will love him, and will manifest my self to him. Judas saith unto him, (not Iscariot) Lord, how is it that thou wilt manifest thy self unto us, and not unto the world? Jesus answered, and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which you hear, is not mine, but the Fathers which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye lo-

ved me, ye would rejoyce, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father, and as the Father gave me commandment, even so I do.

Monday In Whitsun-week.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 10. 34.

THEN Peter opened his mouth, and said, Of a truth, I perceive that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all) That word I say, you know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly, not to all the peo-

Tuesday in Whitsun-week.

ple, but unto witnesses chosen before of God; even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him, shall receive remission of sins. While Peter yet spake these words, the holy Ghost fell on all them who heard the word. And they of the circumcision who believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the holy Ghost as well as we? and he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Gospel. S. John 3. 16.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought

Tuesday in Whitsun-week.

The Collect.

God, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

For the Epistle. Acts 8. 14.

When the Apostles who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them, that they might receive the holy Ghost. (For as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the holy Ghost.

The Gospel. S. John 10. 1.

Verily verily I say unto you, He that entreth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entreth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that ever came be-

fore me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Trinity Sunday.

The Collect.

Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldst keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest one God world without end. Amen.

For the Epistle. Rev. 4. 1.

After this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne, and he that sat, was to look upon, like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seat I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thundrings, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there

was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created.

The Gospel. S. John 3. 1.

There was a man of the pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him. Jesus answered and said unto him, Verily verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mothers womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye

must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him; Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen, and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? and no man hath ascended up to heaven, but he that came down from heaven, even the Son of man who is in heaven. And as Moses lifted up the serpent in the wilderness: even so must the Son of man be lifted up; that whosoever believeth in him, should not perish, but have eternal life.

*The first Sunday after Trinity.
The Collect.*

O God, the strength of all them that put their trust in thee; Mercifully accept our prayers: and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee both in will and deed, through Jesus Christ our Lord. *Amen.*

The Epistle. 13. John 4. 7.

Beloved, let us love one another; for love is of God, and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent

his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear, because fear hath torment: He that feareth, is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God, love his brother also.

The Gospel. 5. Luke 16. 19.

There was a certain rich man, who was clothed in purple, and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate full of sores; and desiring to be fed with the crumbs which fell from the rich man's table, moreover the dogs came and licked his sores. And it came to pass that the beggar died; and was carried by the angels into Abraham's bosom: the rich man also died, and was buried. And in hell he lift up his eyes being in torments

ments, and seeth Abraham afar off; and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you, cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, Father, that thou wouldest send him to my fathers house: for I have five brethren, that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets, let them hear them. And he said, Nay, father Abraham, but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

*The second Sunday after Trinity.
The Collect.*

O Lord, who never failest to help and govern them whom thou dost bring up in thy steadfast fear and love, keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. Amen.

The Epistle, S. John 3. 17.

Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother, abideth in death. Whosoever hateth his

brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this worlds good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gospel, S. Luke 14. 16.

A Certain man made a great supper, and bade many, and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse: The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his Lord these things. Then the

The third and fourth Sundays after Trinity.

master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways, and hedges, and compel them to come in that my house may be filled. For I say unto you, that none of those men which were bidden, shall taste of my supper.

The third Sunday after Trinity.

The Collect.

O Lord, we beseech thee mercifully to hear us, and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 5. 5.

All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time, casting all your care upon him, for he careth for you. Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. *Amen.*

The Gospel. S. Luke 15. 1.

Then drew near unto him all the publicanes and sinners for to hear him. And the

Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? and when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

The fourth Sunday after Trinity.

The Collect.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy, increase and multiply upon us thy mercy, that thou being our ruler and guide, we may safely pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christs sake our Lord. *Amen.*

The Epistle. Rom. 8. 18.

I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: Because the creature it self also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but our selves also, which have the first-fruits of the Spirit, even we our selves groan within our selves, waiting for the adoption, to wit, the redemption of our body.

The Gospel. 5. Luke 6. 36.

BE ye therefore merciful, as your father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master, but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy self beholdest not the beam that is in thine own eye? thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eye.

The fifth Sunday after Trinity.

The Collect.

GRANT, O Lord, we beseech thee, that the course of

this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 6. Per. 3. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendring evil for evil, or railing for railing, but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness sake, happy are ye, and be not afraid of their terror, neither be troubled; but sanctifie the Lord God in your hearts.

The Gospel. 5. Luke 5. 1.

IT came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennefareth; and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entred into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land: and he sat down and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down

The sixth Sunday after Trinity.

down the net. And when they had this done, they inclosed a great multitude of fishes, and th: ir net brake. And they beck- ned unto their partners, which were in the other ship, that they should come and help them. And they came and fil- led both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not, from hence- forth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

The sixth Sunday after Trinity.

The Collect.

O God, who hast prepared for them that love thee, such good things as pass mans understanding; Pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy prom- ises, which exceed all that we can desire, through Jesus Ch:ist our Lord. Amen.

The Epistle. Rom. 6. 3.

Now ye not, that so many of us as were baptized in- to Jesus Christ, were baptiz- ed into his death? There- fore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be de- stroyed, that henceforth we should not serve sin. For he

that is dead, is freed from sin. Now if we be dead with Christ we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God, through Jesus Christ our Lord.

The Gospel. S. Matth. 5. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said, by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Racha, shall be in danger of the coun- cel: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberst that thy bro- ther hath ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The seventh Sunday after Trinity.

The Collect.

Lord of all power and might, who art the author and

The eighth Sunday after Trinity.

Fiver of all good things; Graft
in our hearts the love of thy
Name, increase in us true reli-
gion, nourish us with all good-
ness, and of thy great mercy
keep us in the same, through
Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6. 19.

I Speak after the manner of
men, because of the infir-
mity of your flesh: for as ye
have yielded your members ser-
vants to uncleanness, and to in-
iquity, unto iniquity; even so
now yield your members ser-
vants to righteousness, unto ho-
liness. For when ye were the
servants of sin, ye were free
from righteousness. What fruit
had ye then in those things,
whereof ye are now ashamed?
For the end of those things is
death. But now being made free
from sin, and become servants
to God, ye have your fruit un-
to holiness, and the end ever-
lasting life. For the wages of
sin is death: but the gift of
God is eternal life, through Je-
sus Christ our Lord.

The Gospel. S. Mark 8. 1.

IN those days the multitude
being very great, and having
nothing to eat, Jesus called
his disciples unto him, and saith
unto them; I have compassion
on the multitude, because they
have now been with me three
days, and have nothing to eat:
and if I send them away fast-
ing to their own houses, they
will faint by the way: for
divers of them came from far.
And his disciples answered
him, from whence can a man
satisfie these men with bread
here in the wilderness? And
he asked them, How many
loaves have ye? and they said,
Seven. And he commanded the
people to sit down on the
ground: and he took the se-
ven loaves, and gave thanks,
and brake, and gave to his
disciples to set before them:
and they did set them before
the people. And they had a
few small fishes, and he blef-

sed, and commanded to set them
also before them. So they did
eat, and were filled: and they
took up of the broken meat
that was left, seven baskets.
And they that had eaten were
about four thousand; and he
sent them away.

The eighth Sunday after Trinity.

The Collect.

O God, whose never-failing
providence ordereth all
things both in heaven and
earth; We humbly beseech
thee to put away from us all
hurtful things, and to give us
those things which be profit-
able for us, through Jesus Christ
our Lord. *Amen.*

The Epistle. Rom. 8. 12.

Brethren we are debtors,
not to the flesh, to live af-
ter the flesh: for if ye live af-
ter the flesh, ye shall die: but
if ye through the Spirit do
mortifie the deeds of the bo-
dy, ye shall live. For as many
as are led by the Spirit of God,
they are the sons of God. For
ye have not received the spirit
of bondage again to fear: but
ye have received the spirit of
adoption, whereby we cry Ab-
ba, Father. The Spirit it self
beareth witness with our spi-
rit, that we are the children
of God. And if children, then
heirs: heirs of God, and joynt-
heirs with Christ: if so be
that we suffer with him, that
we may be also glorified to-
gether.

The Gospel. S. Matth. 7. 15.

Beware of false prophets
which come to you in
sheeps cloathing, but inwardly
they are ravening wolves. Ye
shall know them by their fruits:
Do men gather grapes of thorns,
or figs of thistles? Even so
every good tree bringeth forth
good fruit; but a corrupt tree
bringeth forth evil fruit. A
good tree cannot bring forth e-
vil fruit; neither can a corrupt
tree bring forth good fruit. E-
very tree that bringeth not forth
good

The ninth Sunday after Trinity.

good fruit, is hewen down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father who is in heaven.

The ninth Sunday after Trinity.

The Collect.

GRant to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful; that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. x. 1.

Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them, and that Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they

are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. S. Luke 16. 1.

JESUS said unto his disciples, There was a certain rich man who had a steward, and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lords debtours unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oyl. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to your selves friends of the Mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations,

The tenth and eleventh Sundays after Trinity.

The tenth Sunday after Trinity.

The Collect.

Let thy merciful ears, O Lord; be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. 12. 1.

Concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed, and that no man can say that Jesus is the Lord, but by the holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit, the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

The Gospel. S. Luke 19. 41.

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the day shall come upon thee, that thine enemies shall

cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The Collect.

O God, who declarest thy Almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. 15. 1.

Brethren, I declare unto you the Gospel which I preached unto you, which also you have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the scriptures, and that he was buried; and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve. After that, he was seen of above five hundred brethren at once, of whom the greater part remain unto this present; but some are fallen asleep. After that, he was seen of James, then of all the Apostles, and last of all he was seen of me also, as of one born out

of due time: For I am the least of the Apostles that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his Grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me: Therefore whether it were I, or they, so we preach, and so ye believed.

The Gospel. S. Luke 18. 9.

Jesus spake this parable unto certain which trusted in themselves, that they were righteous, and despised others; Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican standing a far off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The twelfth Sunday after Trinity.

The Collect.

Almighty and everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we desire, or deserve; pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. Amen.

The Epistle. 2 Cor. 3. 4.

Such trust have we through Christ to God-ward. Not that we are sufficient of our selves to think any thing as of our selves; but our sufficiency is of God. Who also hath made us able ministers of the new Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones, was glorious; so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The Gospel. S. Mark 7. 31.

Jesus departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man; but the more he charged them, so much the more a great deal they published it, and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

The thirteenth Sunday after Trinity.

The Collect.

A Almighty and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises through the merits of Jesus Christ our Lord. Amen.

The Epistle. Gal. 3. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one; And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid; for if there had been a law given, which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel. S. Luke 10. 23.

Blessed are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye

see, and have not seen them, and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he willing to justify himself, said unto Jesus, And who is my neighbour? and Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee. Which now of these three thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The fourteenth and fifteenth Sundays after Trinity.

The fourteenth Sunday after Trinity.

The Collect.

Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 3. 16.

I Say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's, have crucified the flesh, with the affections and lusts.

The Gospel. S. Luke 17. 11.

And it came to pass, as Jesus went to Jerusalem that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off. And they lifted up their voices, and said, Jesus master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he

saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The fifteenth Sunday after Trinity.

The Collect.

Keepe, we beseech thee, O Lord, thy Church with thy perpetual mercy. And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 6. 11.

Ye see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised, only lest they should suffer persecution for the cross of Christ. For neither they themselves who were circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. *Amen.*

The Gospel. S. Matth. 6. 24.

NO man can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? Which of you by taking thought, can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory, was not arrayed like one of these. Wherefore if God so cloath the grass of the field, which to day is, and to morrow is cast into the oven; shall he not much more cloath you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek.) For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

The sixteenth Sunday after

Trinity.

The Collect.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and

because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. Amen.

The Epistle. Ephes. 3. 13.

I Desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man: That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

The Gospel. S. Luke 7. 11.

AND it came to pass the day after, that Jesus went into a city called Nain, and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still) and he said, Young man, arise unto thee. And he that was dead, sat up, and began to speak; and he delivered him to his mother. And there came a fear on all, and they

The seventeenth and eighteenth Sundays after Trinity.

they glorified God, saying, That a great Prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The seventeenth Sunday after Trinity.

The Collect.

Lord, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 1.

I Therefore the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. S. Luke 14. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him, who had the dropsie. And Jesus answering, spake unto the lawyers, and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, which of you shall have an ass, or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou

art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him: and he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, Go and sit down in the lowest room, that when he that bade thee, cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself, shall be abased; and he that humbleth himself shall be exalted.

The eighteenth Sunday after Trinity.

The Collect.

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds, to follow thee the only God, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 1. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you: So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The Gospel. S. Math. 23. 34.

When the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the

Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thy self. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his Son? And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

The nineteenth Sunday after Trinity.

The Collect.

O God, forasmuch as without thee we are not able to please thee, Mercifully grant, that thy holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. Amen.

The Epistle. Ephes. 4. 17.

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ, if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation, the old man, which

is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness, and true holiness. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry and sin not. Let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The Gospel. S. Matth. 9. 1.

Jesus entered into a ship, and passed over; and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, this man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed, and

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The Twentieth and Twenty

go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

The Twentieth Sunday after Trinity.

The Collect.

O Almighty and most merciful God, of thy bountiful goodness, keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things that thou wouldst have done, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 5. 15.

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to your selves, in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God, and the Father, in the name of our Lord Jesus Christ, submitting your selves one to another in the fear of God.

The Gospel. S. Matth. 22. 1.

Jesus said, The kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them who are bidden, Behold, I have prepared my dinner, my oxen, and my fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise; And the

First Sundays after Trinity.

remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth, and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage. So those servants went out into the high-ways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man who had not on a wedding garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: There shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The one and twentieth Sunday after Trinity.

The Collect.

Grant, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 6. 10.

My brethren, be strong in the Lord, and in the power of his Might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Where-

The four and five and twentieth Sundays after Trinity.

they marvelled, and left him, and went their way.

The four and twentieth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountifull goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christs sake, our blessed Lord and Saviour. Amen.

The Epistle. Col. 1. 3.

WE give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel, which is come unto you as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ, who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom, and spiritual understanding. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience, and long-suffering, with joyfulness, giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. S. Matth. 9. 18.

While Jesus spake these things unto Johns disciples, Behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose and followed him, and so did his disciples. (And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within her self, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) and when Jesus came into the rulers house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the same hereof went abroad into all that land.

The five and twentieth Sunday after Trinity.

The Collect.

STir up, we beseech thee, O Lord, the wills of thy faithful people, that they plentifully bringing forth the fruit of good works, may of thee be plentifully rewarded, through Jesus Christ our Lord. Amen.

For the Epistle. Jer. 23. 5.

Behold, the days come saith the Lord, that I will raise unto David a righteous branch, and a King shall reign, and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called,

THE

Saint Andrews day.

**THE LORD OUR RIGHTE-
OUSNESS.** Therefore behold,
the days come saith the Lord,
that they shall no more say,
The Lord liveth who brought
up the children of Israel out
of the land of Egypt; but,
The Lord liveth who brought
up, and who led the seed of
the house of Israel out of the
north country, and from all
countries whither I had driven
them, and they shall dwell in
their own land.

The Gospel. S. John 6. 5.

When Jesus then lift up his
eyes and saw a great
company come unto him, he
saith unto Philip, Whence shall
we buy bread that these may
eat? (And this he said to prove
him: for he himself knew
what he would do) Philip an-
swered him, two hundred peny-
worth of bread, is not suffi-
cient for them, that every one of
them may take a little. One
of his disciples Andrew, Simon
Peters brother, saith unto him,
There is a lad here, who hath
five barley-loaves, and two
small fishes; but what are
they among so many? And Je-
sus said, Make the men sit down.
Now there was much grass in
the place. So the men sit down
in number about five thousand.
And Jesus took the loaves, and
when he had given thanks, he
distributed to the disciples, and
the disciples to them that
were set down, and likewise of
the fishes as much as they
would. When they were filled,
he said unto his disciples, Ga-
ther up the fragments that re-
main, that nothing be lost. There-
fore they gathered them toge-
ther, and filled twelve ba-
skets with the fragments of the
five barley-loaves, which re-
mained over and above unto
them that had eaten. Then
those men, when they had seen
the miracle that Jesus did, said,
This is of a truth that Pro-
phet that should come into the
world.

*If there be any two Sundays
before Advent Sunday, the ser-
vice of some of those Sundays
that were omitted after the Epi-
phany, shall be taken in to sup-
ply so many as are here wanting.
And if there be fewer, the over-
plus may be omitted: Provided
that this last Collect, Epistle, and
Gospel, shall always be used upon
the Sunday next before Advent.*

Saint Andrews day.

The Collect.

Almighty God, who didst
give such grace unto thy
holy Apostle Saint Andrew,
that he readily obeyed the call-
ing of thy Son Jesus Christ, and
followed him without delay;
Grant unto us all, that we be-
ing called by thy holy word,
may forthwith give up our
selves obediently to fulfil thy
holy commandments, through
the same Jesus Christ our Lord.
Amen.

The Epistle. Rom. 10. 9.

If thou shalt confess with thy
mouth the Lord Jesus, and
shalt believe in thine heart, that
God hath raised him from the
dead, thou shalt be saved. For
with the heart man believeth
unto righteousness, and with
the mouth confession is made
unto salvation. For the scri-
pture saith, Whosoever believ-
eth on him, shall not be shamed.
For there is no difference
between the Jew and the Greek:
For the same Lord over all, is
rich unto all that call upon
him. For whosoever shall call
upon the Name of the Lord
shall be saved. How then shall
they call on him in whom they
have not believed? And how
shall they believe in him of
whom they have not heard?
And how shall they hear with-
out a preacher? And how
shall they preach except they
be sent? as it is written, How
beautiful are the feet of them
that preach the Gospel of peace,
and bring glad tidings of good
things! But how shall they

Saint Thomas the Apostle.

obeyed the Gospel. For Esai-
as saith, Lord, who hath be-
lieved our report? So then,
saith e-meth by hearing, and
hearing by the word of God.
But I say, Have they not heard?
Yes, verily, their sound went
into all the earth, and their
words unto the ends of the
world. But I say, did not Is-
rael know? First Moses saith,
I will provoke you to jealousie
by them that are no people, and
by a foolish nation I will anger
you. But Esaias is very bold,
and saith, I was found of them
that sought me not, I was
made manifest unto them that
asked not after me. But to Is-
rael he saith, All day long I
have stretched forth my hands
unto a disobedient and gain-
saying people.

The Gospel. S. Matth. 4. 18.

JESUS walking by the sea of
Galilee, saw two brethren,
Simon called Peter, and An-
drew his brother, casting a
net into the sea: (for they were
fishers.) And he saith unto them,
Follow me, and I will make
you fishers of men. And they
straightway left their nets and
followed him. And going on
from thence, he saw other two
brethren, James the son of Ze-
bedee, and John his brother, in
a ship with Zebedee their fa-
ther, mending their nets; and
he called them. And they im-
mediately left the ship and
their father, and followed him.

Saint Thomas the Apostle.

The Collect.

Almighty and everliving
God, who for the more
confirmation of the faith, didst
suffer thy holy Apostle Thomas
to be doubtful in thy Sons re-
surrection; Grant us so per-
fectly, and without all doubt
to believe in thy Son Jesus
Christ, that our faith in thy
Son may never be reproved.

same Jesus Christ, to whom
with thee and the holy Ghost,
be all honour and glory now
and for evermore. Amen.

The Epistle. Ephes. 2. 19.

Now therefore ye are no
more strangers and for-
eigners, but fellow-citizens
with the saints, and of the hou-
shold of God; and are built
upon the foundation of the A-
postles and Prophets, Jesus Christ
himself being the chief corner-
stone, in whom all the build-
ing fitly framed together, grow-
eth unto an holy temple in
the Lord; in whom ye also are
builded together for an habita-
tion of God through the Spirit.

The Gospel. S. John 20. 24.

Thomas, one of the twelve
called Didymus, was not
with them when Jesus came.
The other disciples therefore
said unto him, We have seen
the Lord. But he said unto them,
except I shall see in his hands
the print of the nails, and put
my finger into the print of the
nails, and thrust my hand into
his side, I will not believe. And
after eight days again his disci-
ples were within, and Tho-
mas with them: then came Je-
sus, the doors being shut, and
stood in the midst, and said,
Peace be unto you. Then saith
he to Thomas, Reach hither
thy finger, and behold my
hands; and reach hither thy
hand, and thrust it into my
side, and be not faithless, but
believing. And Thomas an-
swered and said unto him, My
Lord, and my God. Jesus saith
unto him, Thomas, because thou
hast seen me, thou hast belie-
ved; blessed are they that have
not seen, and yet have belie-
ved. And many other signs tru-
ly did Jesus in the presence of
his disciples, which are now
written in this book. But these
are written, that ye might be-
lieve that Jesus is the Christ,
the Son of God; and that be-
lieving, ye might have life
through his Name.

The Conversion of Saint Paul.

The Collect.

O God, who through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world, Grant, we beseech thee, that we availing his wonderful conversion in remembrance, may shew forth our thankfulness unto thee, for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. Amen.

For the Epistle. Acts 9. 1.

And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the Synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice, saying unto him, Saul, Saul, why persecutest thou me? And he said, who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him, stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened, he saw no man, but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him

said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street, which is called Straight, and enquire in the house of Judas, for one called Saul of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man; how much evil he hath done to thy saints at Jerusalem. And here he hath authority from the chief priests, to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my Names sake. And Ananias went his way, and entered into the house, and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Purification of Mary.

The Gospel. S. Matt. 19. 27.

Peter answered and said unto Jesus, Behold, we have forsaken all and followed thee, what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

The Presentation of Christ in the Temple, commonly called, The Purification of Saint Mary the Virgin.

The Collect.

Almighty and everliving God, we humbly beseech thy Majesty, that as thy only begotten Son was this day presented in the Temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Mal. 3. 1.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners fire, and like fullers sope. And he shall sit as a refiner, and purifier of silver, and he shall purifie the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the

offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a swift witness against the forcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

The Gospel. S. Luke 2. 22.

AND when the days of her purification according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord, (As it is written in the law of the Lord, Every male that openeth the womb, shall be called holy to the Lord) And to offer a sacrifice, according to that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel: and the holy Ghost was upon him. And it was revealed unto him by the holy Ghost, that he should not see death, before he had seen the Lords Christ. And he came by the spirit into the temple, and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and

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Saint Matthias day.

and said unto Mary his Mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, (Yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity. And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Saint Matthias day.

The Collect.

O Almighty God, who into the place of the traitour Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church being alway preserved from false apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord. Amen.

For the Epistle. Acts 1. 15.

IN those days Peter stood up in the midst of the disciples, and said, (The number of the names together, were about an hundred and twenty) Men and brethren, this scripture must needs have been fulfilled, which the holy Ghost by the mouth of David spake before concerning Judas, who

was guide to them that took Jesus: for he was numbred with us, and had obtained part of this ministry. Now this man purchased a field, with the reward of iniquity, and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, The field of blood. For it is written in the book of *Psalms*, Let his habitation be desolate, and let no man dwell therein; and his Bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the Baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called *Basabas*, who was surnamed *Justus*, and *Matthias*. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots, and the lot fell upon Matthias, and he was numbred with the eleven Apostles.

The Gospel. S. Matth. 11. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son

The Annunciation of the blessed Virgin Mary.

me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easie and my burden is light.

The Annunciation of the blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts, that as we have known the incarnation of thy Son Jesus Christ by the message of an Angel, so by his cross and passion we may be brought unto the glory of his resurrection, through the same Jesus Christ our Lord. Amen.

For the Epistle. Isai. 7. 10.

Moreover, the Lork spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God, ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David, Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign, Behold, a virgin shall conceive and bear a Son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

The Gospel. S. Luke 1. 26.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgins name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee, blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation

said unto her, Fear not, Mary, for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his Father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the son of God. And behold, thy cousin Elisabeth, she hath also conceived a son in her old age, and this is the sixth month with her who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word. And the angel departed from her.

Saint Marks day.

The Collect.

O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark, Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. Amen.

The Epistle. Ephes. 4. 7.

Unto every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He

Saint Philip and Saint James day.

that descended, is the same also that ascended up far above all heavens, that he might fill all things. And he gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ. From whom the whole body fitly joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in love.

The Gospel. S. John 15. 1.

I Am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in

me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Fathers commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and Saint James day.

The Collect.

O Almighty God, whom truly to know is everlasting life, Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life, that following the steps of thy holy Apostles, Saint Philip, and Saint James, we may steadfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. Amen.

The Epistle. S. James 1. 1.

James a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is en-

Saint Barnabas the Apostle.

alted; but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel. S. John 14. 1.

AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also. And whither I go, ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of my self, but the Father that dwelleth in me, he doth the works. Believe me that I am in the Father, and the Father in me; or

else believe me for the very works sake. Verily, verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Saint Barnabas the Apostle.

The Collect.

O Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. Amen.

For the Epistle. Acts 11. 23.

Tidings of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas that he should go as far as Antioch. Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the holy Ghost, and of faith; and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people; and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, deter-

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St. John the Baptist.

mined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

The Gospel. S. John 15. 12.

This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name, he may give it you.

Saint John Baptist.

The Collect.

Almighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truths sake, through Jesus Christ our Lord. Amen.

For the Epistle. Isa. 40. 1.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lords hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert

a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof, is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand for ever. O Zion that bringest good tidings, get thee up into the high mountain: O Jerusalem that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. S. Luke 1. 17.

Elizabets full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child, and they called him Zacharias, after the name of his father. And his mother answered and said, Not so, but he shall be called John. And they said unto her, there is none of thy kindred that is called by this name. And they made signs to his

Saint Peters day.

Father how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judea. And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be? and the hand of the Lord was with him. And his Father Zacharias was filled with the holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercies promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord, to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God whereby the day-spring from on high hath visited us; to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. And the child grew and waxed

the deserts till the day of his shewing unto Israel.

Saint Peters day.

The Collect.

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

For the Epistle. Acts 12. 1.

ABout that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further, to take Peter also. (Then were the days of unleavened bread) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the People. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him, and wist not that it was true which was done by

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Saint James the Apostle.

the angel, but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gospel. S. Matth. 16. 13.

When Jesus came into the coasts of Cesarea Philippi, he asked his disciples saying, Whom do men say, that I the Son of man am? and they said, Some say that thou art John the Baptist, Some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Saint James the Apostle.

The Collect.

Grant, O merciful God, that as thine holy Apostle Saint James, leaving his Father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we forsaking

all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. Amen.

For the Epistle. Acts 11. 27. and Part of Chap. 12.

In those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit, that there should be a great dearth throughout all the world, which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability determined to send relief unto the brethren, which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time, Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel. S. Matth. 20. 20.

Then came to him the mother of Zebedees children with her sons worshipping him, and desiring a certain thing of him. And he said unto her, what wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say, unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard these things,

S. Bartholomew, and S. Matthew Apostles.

were moved with indignation against the two Brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Saint Bartholomew the Apostle.

The Collect.

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy word; Grant, we beseech thee, unto thy Church, to love that word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. Amen.

For the Epistle. Acts 5. 12.

By the hands of the Apostles were many signs and wonders wrought among the people, (and they were all with one accord in Solomons porch. And of the rest durst no man joyn himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women) inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and they were healed every one.

The Gospel. S. Luke 12. 24.

And there was also a strife among them, which of them should be accounted the

greatest. And he said unto them, the kings of the Gentiles exercise Lordship over them, and they that exercise authority upon them, are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Saint Matthew the Apostle.

The Collect.

O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom, to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the holy Ghost, one God, world without end. Amen.

The Epistle. 2 Cor. 4. 1.

Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.

For

For we preach not our selves, but Christ Jesus the Lord; and our selves your servants for Jesus sake. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel. S. Matth. 9. 9.

And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicanes and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicanes and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

O Everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order, Mercifully grant, that as thy holy angels alway do thee service in heaven; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. Amen.

For the Epistle. Rev. 12. 7.

There was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out

into the earth, and his angels were cast out with him. And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoyce, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the Sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The Gospel. S. Matth. 13. 1.

AT the same time came the disciples unto Jesus, saying, who is the greatest in the kingdom of heaven? and Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Who-soever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world, because of offences: for it must needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: It is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye

offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire. Take heed, that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of my father which is in heaven.

*Saint Luke the Evangelist.
The Collect.*

Almighty God, who calledst Luke the physician, whose praise is in the Gospel, to be an Evangelist, and physician of the soul, May it please thee, that by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. Amen.

The Epistle. 2 Tim. 4. 5.

Watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the copper-smith did me

much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

The Gospel. 5. Luke 10. 1.

The Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few, pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways, behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude Apostles.

The Collect.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joyned together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. Amen.

The Epistle. 3. Jude 1.

Jude the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for

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All Saints-day.

me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel. S. John 13. 17.

THese things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the Lord: If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my Names sake, because they know not him that sent me. If I had not come and spoken unto them,

they had not had sin: but now they have no cloak for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

All Saints-day.

The Collect.

O Almighty God, who hast knit together thine elect, in one communion and fellowship, in the mystical body of thy Son Christ our Lord, Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. Amen.

For the Epistle. Rev. 7. 2.

And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth; neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

The Communion.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthalim were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen, Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

The Gospel. J. Matth. 5. 1.

JESUS seeing the multitudes, went up into a mountain, and when he was sat, his disciples came unto him. And he opened his mouth and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed

are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you.

The Order for the Administration of the Lords Supper, or Holy Communion.

SO many as intend to be partakers of the holy Communion, shall signify their names to the Curate at least some time the day before.

¶ And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended, the Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lords Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended, and that he hath recompensed the parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

¶ The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign, not suffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he him-

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The Communion.

self hath offended; and the other party will not be persuaded to a godly unity, but remain still in his formerness and malice; the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided, that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the furthest. And the Ordinary shall proceed against the offending person according to the Canon.

¶ The Table at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North-side of the Table, shall say the Lords Prayer, with the Collect following, the People kneeling.

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Collect.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid, Cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. Amen.

¶ Then shall the Priest, turning to the People, rehearse distinctly all the TEN COMMANDMENTS; and the People still kneeling, shall after every Commandment ask God mercy for their transgression thereof for the time past, and crave to

keep the same for the time to come, as followeth.

Minister. God spake these words, and said, I am the Lord thy God: Thou shalt have none other Gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the waters under the earth. Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the sabbath-day. Six days shalt thou labour, and do all that thou hast to do, but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother, which is the first

The Communion.

may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,

Let us pray.

Almighty God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church, and so rule the heart of thy chosen servant *WILLIAM* our King and Governor, that he (knowing whose Minister he is) may above all things seek thy honour and glory; and that we and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in these and for thee, according to thy blessed word, and ordinance, through Jesus Christ our Lord, who with thee, and the holy Ghost, livest and reignest

ever one God; world without end. *Amen.*

¶ Or.

Almighty and everlasting God we are taught by thy holy word, that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best, to thy godly wisdom; We humbly beseech thee so to dispose and govern the heart of thy chosen servant *WILLIAM* our King and Governor, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Sons sake, Jesus Christ our Lord. *Amen.*

¶ Then shall be said the Collect of the day. And immediately after the Collect, the Priest shall read the Epistle, saying; The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the Chapter of—beginning at the—verse. And the Epistle ended he shall say, Here endeth the Epistle. Then shall be read the Gospel (The People all standing up) saying, The holy Gospel is written in the—Chapter of—beginning at the—verse. And the Gospel ended, shall be sung or said the Creed following, the People still standing, as before.

I Believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten not made, Being of one substance with the Father; by whom all things were made: who for us men, and for our salvation came down from heaven, and was incarnate by the holy Ghost of the Virgin Mary, and was made

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The Communion.

man and was crucified also for us under Pontius Pilate. He suffered and was buried; And the third day he rose again according to the Scriptures, And ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins; And I look for the resurrection of the dead, And the life of the world to come. Amen.

¶ Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion, and the Banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church during the time of Divine Service, but by the Minister: Nor by him any thing but what is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the place.

¶ Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.

¶ Then shall the Priest return to the Lords Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *Matth. 5. 16.*

Lay not up for your selves treasure upon earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for your selves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *S. Matt. 6. 19, 20.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. *S. Matt. 7. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. *S. Matt. 7. 21.*

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore fourfold. *S. Luke 19. 8.*

Who getteth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. 9. 7.*

If we have sown unto you spiritual things, it is a great matter if we shall reap your worldly things? *1 Cor. 9. 11.*

Do ye not know that they who minister about holy things live of the sacrifice? and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the gospel, should live of the gospel. *1. Cor. 9. 13, 14.*

He that soweth little, shall reap little; and he that soweth plentifully, shall reap plentifully. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity, for God loveth a cheerful giver. *1 Cor. 9. 6, 7.*

Let him that is taught in the word, minister unto him that teacheth in all good things.

The Communion.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he reap. *Gal. 6. 7.*

While we have time let us do good unto all men, and specially unto them that are of the household of faith. *Gal. 6. 10.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim. 6. 6, 7.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. 6. 17, 18, 19.*

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Names sake, who have ministered unto the Saints and yet do minister. *Heb. 6. 10.*

To do good, and to distribute, forget not; for with such sacrifices God is pleased. *Heb. 13. 16.*

Who so hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *13. Joh. 3. 17.*

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. *Tob. 4. 7.*

Be merciful after thy power. If thou hast much, give plentifully. If thou hast little, do thy diligence gladly, to give of that little: for so gatherest thou thy self a good reward in the day of necessity. *Tob. 4. 8, 9.*

He that hath pity upon the poor, lendeth unto the Lord: and look what he layeth out, it shall be paid him again. *Prov. 19. 17.*

Blessed be the man that pro-

the Lord shall deliver him in the time of trouble. *Psal. 41. 1.*

¶ Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall reserve the Alms for the Poor, and other Devotions of the People, in a decent Basin, to be provided by the Parish for that purpose, and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

¶ And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done the Priest shall say,

Let us pray for the whole State of Christs Church militant here in earth.

A Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men,

We humbly be-

seech thee most mercifully [** to be no alms*

accepts our alms and oblations, and]

to receive these our prayers which

we offer unto thy Divine Ma-

jesty; beseeching thee to inspire

continually the universal Church

with the spirit of truth, unity, and con-

cord: and grant that all they

that do confess thy holy Name,

may agree in the truth of thy

holy word, and live in unity

and godly love. We beseech

thee also to save and defend

all Christian kings, princes,

and governours, and especi-

ally thy servant William our

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vice, and to the maintenance of thy true religion and ver- tue. Give grace, O heavenly Father, to all Bishops and Cu- rates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this Congregation here present, that with meek heart and due reve- rence they may hear and receive thy holy word, truly serving thee in holiness and righteous- ness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adver- sity. And we also bless thy holy Name, for all thy ser- vants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christs sake our only Mediatour and Advocate. Amen.

¶ When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday or some Holiday immediately pre- ceding) After the Sermon or Homily ended, he shall read this Exhortation following.

Dearly beloved, on --- day next I purpose, through Gods assistance to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ, to be by them received in remem- brance of his meritorious cross and passion, whereby alone we obtain remission of our sins, and are made partakers of the king- dom of heaven. Wherefore it is our duty to render most

humble and hearty thanks to Almighty God our heavenly Father, for that he hath gi- ven his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sa- crament. Which being so di- vine and comfortable a thing to them who receive it wort- hily, and so dangerous to them that will presume to re- ceive it unworthily, my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your own consciences, (and that not light- ly, and after the manner of dis- semblers with God; but so) that ye may come holy and clean to such a heavenly feast, in the marriage-garment re- quired by God in holy Scrip- ture, and be received as wor- thy partakers of that holy ta- ble.

The way and means there- to is: First to examine your lives and conversations by the rule of Gods commandments, and wherein soever ye shall perceive your selves to have offended either by will, word, or deed, there to bewail your own sinfulness, and to confess your selves to Almighty God, with full purpose of amend- ment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall re- concile your selves unto them, being ready to make restitution and satisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to for- give others that have offended you, as you would have for- giveness of your offences at Gods hand: for otherwise the receiving of the holy Commu- nion doeth nothing else but in-

crease your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice, or envy, or in any other grievous crime; Repent you of your sins, or else come not to that holy Table, lest after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of Gods Word, and open his grief, that by the ministry of Gods holy Word, he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ Or in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.

Dearly beloved brethren, on --- I intend, by Gods grace to celebrate the Lords Supper: unto which in Gods behalf I bid you all that are here present, and beseech you for the Lord Jesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they who are called (without any cause)

most unthankfully refuse to come. Which of you in such a case would not be moved? who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdrawing your selves from this holy Supper, provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise hindred with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: Wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say you will not come? When ye should return to God, will ye excuse your selves, and say ye are not ready? Consider earnestly with your selves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, & counted unworthy of the heavenly feast. I for my part shall be ready, and according to mine office, I bid you in the Name of God, I call you in Christs behalf, I exhort you as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation: so it is your duty to receive the Communion in remembrance of the Sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with your selves, how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lords Table, and separate from your brethren, who come

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feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by Gods grace return to a better mind: for the obtaining whereof, we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ At the time of the celebration of the Communion, the Communicants being conveniently placed, for the receiving of the holy Sacrament, the Priest shall say this Exhortation.

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all Persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart, and lively faith, we receive that holy Sacrament, (for then we spiritually eat the flesh of Christ, and drink his blood, then we dwell in Christ, and Christ in us, we are one with Christ, and Christ with us:) so is the danger great if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lords body; we kindle Gods wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore your selves, brethren, that ye be not judged of the Lord; repent you truly for your sins past, have a lively and steadfast faith in Christ our Saviour, amend your lives, and be in perfect Charity with all men, so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Son, and the holy Ghost, for the redemption

of the world by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the cross, for us miserable sinners, who lay in darkness, and the shadow of death, that he might make us the children of God, and make us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore with the Father, and the holy Ghost, let us give (as we are most bounden) continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ Then shall the Priest say to them that come to receive the holy Communion.

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ Then shall this general Confession be made in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the people kneeling humbly upon their knees, and saying.

Almighty God, Father of our Lord Jesus Christ,

Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, By thought, word, and deed, Against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us, The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father, For thy Son our Lord Jesus Christs sake, Forgive us all that is past, And grant that we may ever hereafter leave and please thee in newness of life, To the honour and glory of thy Name, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest (or the Bishop being present) stand up and turning himself to the People, pronounce this Absolution.

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him, Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me all that travel and are heavy laden, and I will refresh you. *S. Matth. 11. 28.*

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *S. Joh. 3. 16.*

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be recel-

ved, that Christ Jesus came into the world to save sinners. *1 Tim. 1. 15.*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. *1 S. John. 2. 1.*

¶ After which the Priest shall proceed, saying,

Lift up your hearts.

Answ. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answ. It is meet and right so to do.

¶ Then shall the Priest turn to the Lords table and say,

It is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee, O Lord, * Holy * Father, Almighty everlasting God. *These words [Holy Father] must be omitted on Trinity Sunday.*

¶ Here shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,

Therefore with Angels, and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord most High. Amen.

¶ Proper Preface.

¶ Upon Christmas-day and seven days after.

Because thou didst give Jesus Christ thine only Son to be born as at this time for us, who by the operation of the holy Ghost was made very man of the substance of the Virgin Mary his Mother, and that without spot of sin, to make us clean from all sin. Therefore with angels, &c.

¶ Upon Easter-day, and seven days after.

But chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world, who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore, &c.

¶ Upon Ascension-day, and seven days after.

Through thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us, that where he is, thither we might also ascend, and reign with him in glory. Therefore, &c.

¶ Upon Whitsunday, and six days after.

Through Jesus Christ our Lord, according to whose most true promise, the holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore, &c.

¶ Upon the feast of Trinity day.

Who art one God, one Lord, not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the holy Ghost, without any difference or inequality. Therefore, &c.

¶ After each of which Prefaces, shall immediately be sung or said,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most High. Amen.

¶ Then shall the Priest kneeling down at the Lords table, say in the name of all those that shall receive the Communion, this prayer following.

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property it always to have mercy; Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

¶ When the Priest standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption, who made there (by his one oblation of himself once offered) a full, perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command us to continue a perpetual me-

many of that his precious death, until his coming again. Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed B. dy and Blood: Who in the

(a) Here the Priest is to take the Paten into his hands:

(b) And he is to break the bread:

(c) And here to lay his hand upon all the bread.

(d) Here he is to take the cup into his hand:

(e) And here to lay his hand upon every vessel, (be it chalice or pagon) in which there is any wine to be consecrated.

Amen.

¶ Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons: in like manner (if any be present) and after that to the people also in order into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say;

TH. Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance

that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ And the Minister that delivereth the Cup to any one, shall say,

THe Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christs blood was shed for thee, and be thankful.

¶ If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the form before prescribed: beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread, and at [Likewise after Supper, &c.] for the blessing of the Cup.

¶ When all have communicated, the Minister shall return to the Lords Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

¶ Then shall the Priest say the Lords Prayer, the people repeating after him every petition.

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

¶ After shall be said, as followeth.

O Lord and heavenly Father, we thy humble servants, entirely desire thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy S. n. Jesus Christ, and through faith in his Blood, we and all

thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold sins to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end.

Amen.

Or this.

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ, and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee and the holy Ghost be all honour and glory world without end.

Then shall be said or sung.
Glory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father, Almighty.

O Lord the only begotten Son of Jesus Christ; O Lord God, Lamb of God, Son of the Father that takest away the sins of the world; have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the holy Ghost, art most high in the glory of God the Father. *Amen.*

Then the Priest (or Bishop if he be present) shall let them depart with this blessing.

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you, and remain with you always. *Amen.*

Collects to be said after the Offertory, when there is no Communion, every such day once, or more; and the same may be said also as often as occasion shall serve after the Collects either of Morning or Evening Prayer, Communion or Litany, by the discretion of the Minister.

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended.

ed by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe we beseech thee, to direct, sanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking, We beseech thee to have compassion upon our infirmities, and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

Almighty God, who hast promised to hear the petitions of them that ask in thy Sons Name, We beseech thee mercifully to incline thine ears to us that have made now our prayers, and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may ef-

fectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

Upon the Sundays, and other Holidays (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [For the good estate of the Catholick Church of Christ] together with one or mo of these Collects last before rehearsed, concluding with the Blessing.

¶ And there shall be no celebration of the Lords Supper, except there be a convenient number to communicate with the Priest, according to his discretion.

¶ And if there be not above twenty persons in the Parish, of discretion to receive the Communion, yet there shall be no Communion, except four (or three at the least) communicate with the Priest.

¶ And in Cathedral and Collegiate Churches and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

¶ And to take away all occasion of dissension, and superstition, which any person hath, or might have concerning the bread and wine, it shall suffice, that the bread be such as is usual to be eaten, but the best and purest wheat bread that conveniently may be gotten.

¶ And if any of the bread and wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the Communicants as he shall then call unto him, shall immediately after the blessing, reverently eat and drink the same.

¶ The bread and wine for the

Publick Baptism of Infants.

Communion shall be provided by the Curate and the Church-wardens, at the charges of the Parish.

¶ And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy, or Deputies, and pay to them or him all Ecclesiastical Duties, accustomedly due, then and at that time to be paid.

¶ After the Divine Services ended, the money given at the offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

WHeretis it is ordained in this office for the Administration of the Lords Supper, that the Communicants should receive the same kneeling; (which Order is well meant, for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation, and disorder in the holy Communion, as might otherwise ensue) Yet lest the same kneeling should by any persons either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved, It is here declared, that thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread and Wine there bodily received, or unto any corporal presence of Christs natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored, (for that were idolatry to be abhorred of all faithful Christians) And the natural Body and Blood of our Saviour Christ are in Heaven, and

not here; it being against the truth of Christs natural Body, to be at one time in more places than one.

The Ministration of Publick Baptism of Infants, to be used in the Church.

¶ **T**He people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays and other Holidays, when the most number of people come together: as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christs Church, as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless (if necessity so require) children may be baptized upon any other day.

¶ And note, that there shall be for every male-child to be baptized, two Godfathers and one Godmother: and for every female, one Godfather and two Godmothers.

¶ When there are children to be baptized, the Parents shall give knowledge thereof over night or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the people with the children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font (which is then to be filled with pure water) and standing there, shall say,

Hath this child been already baptized, or no?

¶ If they answer, No: Then shall the Priest proceed as followeth.

Dearest beloved, forasmuch as all men are conceived

Publick Baptism of Infants.

and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate, and born anew of water and of the holy Ghost, I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this child* that thing which by nature *he* cannot have, that *he* may be baptized with water and the holy Ghost, and received into Christs holy Church, and be made a lively member of the same.

¶ Then shall the Priest say,
Let us pray.

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy Baptism, and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctifie water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *this child*, wash *him*, and sanctifie *him* with the holy Ghost, that *he* being delivered from thy wrath, may be received into the ark of Christs Church, and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. Amen.

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; we call upon thee for *this Infant*, that *he* coming to thy holy Baptism, may receive remission of *his* sins by spi-

ritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask, let us that seek, find, open the gate unto us that knock, that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

¶ Then shall the People stand up, and the Priest shall say;

Hear the words of the Gospel, written by Saint Mark, in the tenth Chapter, at the thirteenth verse.

They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will

Publick Baptism of Infants

likewise favourably receive *this* present *Infant*, that he will embrace *him* with the arms of his mercy, that he will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing *this Infant* to his holy Baptism, let us faithfully and devoutly give thanks unto him, and say,

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that he may be born again, and be made an heir of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then shall the Priest speak unto the Godfathers and Godmothers on this wise.

Dearest beloved, ye have brought *this child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of his sins, to sanctifie *him* with the holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, *this Infant* must also faithfully for his part, promise by you that are his Sureties (until he come of age to take it upon himself) that he will

renounce the devil and all works, and constantly believe Gods holy word, and obediently keep his commandments.

I demand therefore,

Dost thou in the name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minist. Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost, born of the Virgin Mary, that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day, that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the holy Ghost, the holy Catholick Church, the Communion of Saints, the remission of sins, the resurrection of the flesh, and everlasting life after death?

Answer. All this I steadfastly believe.

Minister. Wilt thou be baptized in this faith?

Answer. That is my desire.

Minist. Wilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ Then shall the Priest say,
O Merciful God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in him.
Amen.

Publick Baptism of Infants.

and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate, and born anew of water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this child* that thing which by nature he cannot have, that he may be baptized with water and the holy Ghost, and received into Christs holy Church, and be made a lively member of the same.

¶ Then shall the Priest say,
Let us pray.

A Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy Baptism, and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctifie water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *this child*, wash him, and sanctifie him with the holy Ghost, that he being delivered from thy wrath, may be received into the ark of Christs Church, and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally he may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. Amen.

A Almighty and immortal God, the aid of all that need, the helper of all that see to thee for succour, the life of them that believe, and the resurrection of the dead; we call upon thee for *this Infant*, that he coming to thy holy Baptism, may receive remission of his sins by spi-

ritual regeneration. Receive him, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

¶ Then shall the People stand up, and the Priest shall say,

Hear the words of the Gospel, written by Saint Mark, in the tenth Chapter, at the thirteenth verse.

They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him, how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will

Publick Baptism of Infants.

likewise favourably receive *this* present *Infant*, that he will embrace *him* with the arms of his mercy, that he will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing *this Infant* to his holy Baptism, let us faithfully and devoutly give thanks unto him, and say,

A Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he* may be born again, and be made an heir of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then shall the Priest speak unto the Godfathers and Godmothers on this wise.

Dearly beloved, ye have brought *this child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctifie *him* with the holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, *this Infant* must also faithfully for *his* part, promise by you that are *his* Sureties (until *he* come of age to take it upon *himself*) that *he* will

renounce the devil and all works, and constantly believe Gods holy word, and obediently keep his commandments.

I demand therefore, Dost thou in the name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Assistant. Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost, born of the Virgin Mary, that he suffered under Pontius Pilate, was crucified, dead, and buried, that he went down into hell, and also did rise again the third day, that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the holy Ghost, the holy Catholick Church, the Communion of Saints, the remission of sins, the resurrection of the flesh, and everlasting life after death?

Answer. All this I steadfastly believe.

Minister. Wilt thou be baptized in this faith?

Answer. That is my desire.

Assistant. Wilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ Then shall the Priest say, O Merciful God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him*.

English Baptism of Infants.

Grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him. *Amen.*

Grant that he may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy. O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctifie this water to the mystical washing away of sin: and grant that this child now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ Then the Priest shall take the child into his hands, and shall say to the Godfathers and Godmothers,

Nome this child.

And then naming it after them, if they shall certify him that the child may well endure it, he shall dip it in the water discreetly and decently, saying,

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. *Amen.*

¶ But if they certify that the child is weak, it shall suffice to

pour water upon it, saying the foresaid words.

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. *Amen.*

¶ Then the Priest shall say,
WE receive this child into the congregation of Christ's flock, * and do sign

him with the sign * *Here the Priest shall make a cross upon the child's forehead.*
of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue Christ's faithful souldier and servant unto his lives end. *Amen.*

¶ Then shall the Priest say,
Seeing now dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that this child may lead the rest of his life according to this beginning.

¶ Then shall be said, all kneeling.

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

¶ Then shall the Priest say,
WE yield thee hearty thanks most merciful Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may

crucifie the old man, and utterly abolish the whole body of sin, and that as he is made partaker of the death of thy Son, he may also be partaker of his resurrection, so that finally with the residue of thy holy Church, he may be an inheritor of thine everlasting kingdom, through Christ our Lord. Amen.

¶ Then all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following.

¶ **F**Orasmuch as this child hath promised by you his sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that this Infant be taught, so soon as he shall be able, to learn, what a solemn vow, promise and profession he hath here made by you. And that he may know these things the better, ye shall call upon him to hear Sermons, and chiefly ye shall provide that he may learn the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his souls health; and that this child may be virtuously brought up to lead a godly and a Christian life, remembering always, that baptism doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us, so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ Then shall he add, and say,

¶ **Y**e are to take care that this child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lords Prayer, and the ten Commandments in the

vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose.

¶ It is certain by Gods word, that children which are baptized dying before they commit actual sin, are undoubtedly saved.

¶ **T**O take away all scruple concerning the use of the sign of the cross in Baptism; the true Explication thereof, and the just reasons for the retaining of it, may be seen in the XXX. Canon, first published in the year M.DC.IV.

The Ministration of Private Baptism of Children in Houses.

¶ **T**he Curates of every Parish shall often admonish the People, that they defer not the Baptism of their children longer than the first or second Sunday next after their birth, or other Holiday falling between, unless upon a great and reasonable cause to be approved by the Curate.

¶ And also they shall warn them, that without like great cause and necessity, they procure not their children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion.

¶ First let the Minister of the Parish (or in his absence, any other lawful Minister that can be procured) with them that are present, call upon God, and say the Lords Prayer, and so many other Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigencies will suffer. And then the child being named by some one that is present, the Minister shall pour water upon it, saying these words.

¶ **N** I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then kneeling down, the Minister shall give thanks unto God, and say.

¶ **W**e yield thee hearty thanks, O most merciful Father, that it hath pleased thee to regenerate

rate this Infant with thy holy Spirit; to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And we humbly beseech thee to grant, that as he is now made partaker of the death of thy Son, so he may be also of his resurrection: And that finally with the residue of thy Saints he may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. Amen.

¶ And let them not doubt, but that the child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the child which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize that child, the Congregation may be certified of the true form of Baptism, by him previously before used: in which case he shall say thus.

I certify you, that according to the due and prescribed order of the Church, at such a time, and at such a place, before divers witnesses I baptized this child.

¶ But if the child were baptized by any other lawful Minister, then the Minister of the Parish where the child was born or christened, shall examine and try whether the child be lawfully baptized or no. In which case if those that bring any child to the Church, do answer that the same child is already baptized, then shall the Minister examine them further, saying,

And whom was this child baptized?

Who was present when this child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or other such times of extremity, therefore I demand further

With what matter was this child baptized?

With what words was this child baptized?

¶ And if the Minister shall find by the answers of such as bring the child, that all things were done as they ought to be; then shall not be christen the child again, but shall receive him as one of the flock of true Christian people, saying thus,

I Certifie you, that in this case all is well done, and according unto due order concerning the baptizing of this child: who being born in original sin, and in the wrath of God, is now by the laver of regeneration in baptism, received into the number of the children of God, and heirs of everlasting life: For our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

The Gospel. S. Mark 10. 13.

They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel.

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all

Private Baptism.

men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this present Infant*, that he hath embraced *him* with the arms of his mercy, and (as he hath promised in his holy word) will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father declared by his Son Jesus Christ towards *this Infant*, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us.

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that he being born again, and being made an heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then shall the Priest demand the name of the Child, which shall be the Godfathers and God-

mothers pronounced, the Minister shall say,

Dost thou in the name of this child renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Ans. I renounce them all.

Minist. **D**ost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? and that he was conceived by the holy Ghost, born of the virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the holy Ghost, the holy Catholic Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Ans. All this I steadfastly believe.

Minist. **W**ilt thou then obediently keep God's holy will and commandments, and walk in the same all thy days of thy life?

Ans. I will.

¶ Then the Priest shall say,

We receive this Child into the congregation of Christ's flock, and do * sign *him* with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to stand under his Banner, against

the world, and the devil, and to continue Christs faithful souldier and servant unto his lifes end. Amen.

Then shall the Priest say,

SBeing now, dearly beloved brethren, that *this child* is by Baptism regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *he* may lead the rest of *his* life according to this beginning.

Then shall the Priest say,

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this infant* with thy holy Spirit, to receive *him* for thine own *child*, by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, and that, as *he* is made partaker of the death of thy Son, *he* may also be partaker of his resurrection, so that finally with the residue of thy holy Church, *he* may be an inheritor of thine everlasting Kingdom, through Jesus Christ our Lord. Amen.

Then all standing up, the Minister shall make this exhortation to the Godfathers and Godmothers.

FOrasmuch as *this child* hath promised by you his sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that *this infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise and profession *he* hath here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons, and

chiefly ye shall provide that *he* may learn the Creed, the Lords Prayer, and the ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soules health; and that *this child* may be veritably brought up to lead a godly and a Christian life; remembering alway, that Baptism doth represent unto us our profession, which is, to follow the Example of our Saviour Christ, and be made like unto him; that as *he* died and rose again for us, so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godliness of living.

*But if they which bring the infant to the Church do make such uncertain answers to the Priests questions, as that it cannot appear that the child was baptized with water, in the Name of the Father, and of the Son, and of the holy Ghost, (which are essential parts of Baptism) then let the Priest baptize it in the form before appointed for Publick Baptism of Infants; saving that at the dipping of the child in the Font, *he* shall use this form of words.*

If thou art not already baptized, N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

The Ministration of BAPTISM to such as are of Riper Years, and able to answer for themselves.

When any such Persons are of riper Years, and are to be baptized, timely notice shall be given to the Bishop, or whom *he* shall appoint for that purpose, at least by the parents, or some other discreet persons, that so due care may be taken for their examination, whether they be suf-

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Baptism of those of riper Years.

solemnly instructed in the principles of the Christian Religion; and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this holy Sacrament.

¶ And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holiday appointed) shall be ready to present them at the Font, immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.

¶ And standing there, the Priest shall ask whether any of the persons here presented be baptized or no: If they shall answer, No: then shall the Priest say thus,

Dearest beloved; Forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghost, I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have, that they may be baptized with water and the holy Ghost, and received into Christ's holy Church, and be made lively members of the same.

¶ Then shall the Priest say,

Let us pray.

(¶ And here all the Congregation shall kneel.)

A Almighty and everlasting God, who of thy great mercy didst save Noah and his Family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy Baptism, and by the Baptism of

thy well-beloved Son Jesus Christ in the river Jordan, didst sanctifie the element of water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon these thy servants; wash them and sanctifie them with the holy Ghost, that they being delivered from thy wrath, may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life, there to reign with thee world without end, through Jesus Christ our Lord. Amen.

A Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for these persons, that they coming to thy holy Baptism, may receive remission of their sins by spiritual regeneration. Receive them, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you; So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that these persons may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

¶ Then shall the people stand up, and the Priest shall say,

Hear the words of the Gospel written by Saint John, in the third Chapter, beginning at the first verse.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a

Baptism of those of riper Years.

teacher come from God, for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily verily I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mothers womb, and be born? Jesus answered, Verily verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit.

After which he shall say this Exhortation following.

Beloved, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise immediately before his ascension into heaven, (as we read in the last chapter of Saint Marks Gospel) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what

shall we do? replied and said unto them, Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the holy Ghost. For the promise is, to you and your children, and as all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive these present persons, truly repenting and coming unto him by faith; that he will grant them remission of their sins, and bestow upon them the holy Ghost; that he will give them the blessing of eternal life, and make them partakers of his everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father towards these persons, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

Almighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee, Increase this knowledge, and confirm this faith in us evermore: Give thy holy Spirit to these persons, that they may be born again, and be made heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

Then the Priest shall speak to the Persons to be baptized, as this wife.

When ye have heard the holy Baptism, how the baptized have prayed, Christ will receive you, and leave you, and you the and ever heard of Christ, holy Word, things to for; what part will perform

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Answer Quest. God the

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Well-beloved, who are come hither desiring to receive holy Baptism, ye have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his holy Word to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, ye must also faithfully for your part promise in the presence of these your witnesses, and this whole congregation, that ye will renounce the devil and all his works, and constantly believe Gods holy word, and obediently keep his commandments.

¶ Then shall the Priest demand of each of the persons to be baptized, severally, these questions following.

Quest. Dost thou renounce the Devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Ans. I renounce them all.

Quest. Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? and that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the holy Catholick Church, the Communion of Saints, the remission of sins, the resurrection of the flesh, and everlasting life after death?

Ans. All this I stedfastly believe.

Quest. Wilt thou be baptized in this faith?

Ans. That is my desire.

Quest. Wilt thou then obediently keep Gods holy will and commandments, and wilt in the same all the days of thy life?

Ans. I will endeavour so to do, God being my helper.

¶ Then shall the Priest say,

O Merciful God, grant that the old Adam in these persons may be so buried, that the new man may be raised up in them. *Amen.*

Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in them. *Amen.*

Grant that they may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that they being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

A Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the holy Ghost; Regard, we beseech thee, the supplications of this congregation; sanctifie this water to the mystical washing away of sin;

and

and grant that the persons now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name, and then shall dip him in the water, or pour water upon him, saying,

NI baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then shall the Priest say, **W**E receive this person into the congregation of Christ's flock; and

* Here the Priest shall with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his lives end. Amen.

¶ Then shall the priest say, **S**eeing now, dearly beloved brethren, that these persons are regenerate and grafted into the body of Christ's Church; let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that they may lead the rest of their life according to this beginning.

¶ Then shall be said the Lords Prayer, all kneeling.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass

against us. And lead us not into temptation; but deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to these persons, that being now born again, and made heirs of everlasting salvation, through our Lord Jesus Christ, they may continue thy servants, and attain thy promises, through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same holy Spirit everlastingly. Amen.

¶ Then all standing up, the Priest shall use this exhortation following, speaking to the Godfathers and Godmothers first.

Forasmuch as these persons have promised in your presence to renounce the devil and all his works, to believe in God and to serve him; ye must remember that it is your part and duty to put them in mind what a solemn vow, promise and profession, they have now made before this congregation, and especially before you their chosen witnesses. And ye are also to call upon them to use all diligence, to be rightly instructed in Gods' holy Words, that so they may grow in grace, and in the knowledge of our Lord Jesus Christ; and live godly, righteously, and soberly, in this present world.

(¶ And then speaking to the new baptized Persons, he shall proceed and say.)

And as for you, who have now by Baptism put on Christ; it is your part and duty also, being made the children of God; and of the light by faith in Jesus Christ, to walk answerably to your Christian calling; and as becometh the children of light; remembering

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A Catechism.

always that Baptism representeth unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ It is expedient that every Person thus baptized should be confirmed by the Bishop, so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.

¶ If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the office for Publick Baptism of Infants, or (in case of extremis danger) the Office for Private Baptism, only changing the word [Infant] for [Child or Person] as occasion requireth.

A CATECHISM,

That is to say, An Instruction to be learned of every Person, before he be brought to be Confirmed by the Bishop.

Quest. What is your Name?

Answer. N. or M.

Quest. Who gave you this Name?

Answer. My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Quest. What did your Godfathers and Godmothers then for you?

Answer. They did promise and vow three things in my Name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sin-

ful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep Gods holy will and commandments, and walk in the same all the days of my life.

Quest. Dost thou not think that thou art bound to believe, and to do as they have promised for thee?

Answer. Yes, verily; and by Gods help, so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my lives end.

Catechist. Rehearse the Articles of thy belief.

Answer. I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He descended into hell, The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost, The holy Catholick Church, The Communion of Saints, The forgiveness of sins, The resurrection of the Body, and the life everlasting. Amen.

Quest. What dost thou chiefly learn in these Articles of thy Belief?

Answer. First, I learn to believe in God the Father, who hath made me and all the world.

Secondly, In God the Son, who hath redeemed me, and all mankind.

Thirdly, In God the holy Ghost, who sanctifieth me, and all the elect people of God.

A Catechism.

Quest. You said that your Godfathers, and Godmothers did promise for you, that you should keep Gods commandments. Tell me how many there be.

Ans. Ten.

Quest. Which be they?

Ans. **T**He same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other Gods but me.

II. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath; or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the sabbath-day. Six days shalt thou labour, and do all that thou hast to do, but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the

Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Quest. What dost thou chiefly learn by these commandments?

Ans. I learn two things: My duty towards God, and my duty towards my neighbour.

Quest. What is thy duty towards God?

Ans. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength, to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Quest. What is thy duty towards thy Neighbour?

Ans. My duty towards my Neighbour is to love him as myself, and to do to all men as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the King, and all that are put in Authority under him. To submit myself to all my Governours, Teachers, Spiritual Pastours, and Masters. To order my self lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering. To keep my body in temperance, soberness

and chaste desire of to learn mine own duty unto w to call

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A Catechism.

and chastity. Not to covet nor desire other mens goods ; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist. My good child, know this, that thou art not able to do these things of thy self, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lords Prayer.

Answ. Our Father, which art in Heaven ; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Quest. What desirest thou of God in this Prayer ?

Answ. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies ; and that he will be merciful unto us, and forgive us our sins ; and that it will please him to save and defend us in all dangers ghostly and bodily ; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

Quest. How many Sacraments hath Christ ordained in his Church ?

Answ. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word Sacrament ?

Answ. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts are there in a Sacrament ?

Answ. Two : the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign or form in Baptism ?

Answ. Water : wherein the person is baptized, *In the Name of the Father, and of the Son, and of the holy Ghost.*

Quest. What is the inward and spiritual grace ?

Answ. A death unto sin, and a new birth unto righteousness ; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Quest. What is required in persons to be baptized ?

Answ. Repentance, whereby they forsake sin, and faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.

Quest. Why then are infants baptized, when by reason of their tender age they cannot perform them ?

Answ. Because they promise them both by their sureties : which promise, when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lords Supper ordained ?

Answ. For the continual remembrance of the Sacrifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outward

Confirmation.

part or sign of the Lords Supper?

Ans. Bread, and Wine, which the Lord hath commanded to be received.

Quest. What is the inward part, or thing signified?

Ans. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lords Supper.

Quest. What are the benefits whereof we are partakers thereby?

Ans. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

Quest. What is required of them who come to the Lords Supper?

Ans. To examine themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

The Curate of every Parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.

And all Fathers, Mothers, Masters and Dames, shall cause their Children, Servants, and Apprentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

So soon as Children are come to a competent age, and can say in their Mother Tongue, the Creed, the Lords Prayer, and the Ten Commandments; and also can answer to the other Questions of

this short Catechism, they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a witness of their Confirmation.

And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the Names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And if the Bishop approve of them, he shall confirm them in manner following.

The Order of Confirmation, or Laying on of hands upon those that are baptized, and come to years of discretion.

Upon the day appointed, all that are to be then confirmed, being placed, and standing in order before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be confirmed, but such as can say the Creed, the Lords Prayer, and the Ten Commandments; and can also answer to such other questions, as in the short Catechism are contained: Which order is very convenient to be observed, to the end that children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves with their own mouth and consent openly before the Church ratifie and confirm the same; and also promise, that by the grace of God, they will evermore endeavour themselves faithfully to observe such things as they by their own confession have assented unto.

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¶ Then shall the Bishop say,

DO ye here in the presence of God and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism, ratifying and confirming the same in your own persons, and acknowledging your selves bound to believe, and to do all those things which your Godfathers and Godmothers then undertook for you?

¶ And every one shall audibly answer, I do.

The Bishop.

Our help is in the Name of the Lord;

Ans. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord.

Ans. Henceforth world without end.

Bishop. Lord, hear our prayers.

Ans. And let our cry come unto thee.

Bishop. Let us pray.

Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by water and the holy Ghost, and hast given unto them forgiveness of all their sins; strengthen them, we beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the Spirit of wisdom and understanding; the Spirit of counsel and ghostly strength; the Spirit of knowledge and true godliness; and fill them, O Lord, with the Spirit of thy holy fear, now and for ever. Amen.

¶ Then all of them in order, kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,

Desend, O Lord, this thy child [or, this thy servant] with thy heavenly grace, that he may continue thine for ever: and daily increase in thy holy Spirit more and more, until he come unto thy everlasting kingdom. Amen.

¶ Then shall the Bishop say,
The Lord be with you.

Ans. And with thy Spirit.

¶ And (all kneeling down) the Bishop shall add,

Let us pray.

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ And this Collect.

Almighty and everlasting God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost, liveth and reigneth ever one God, world without end. Amen.

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

¶ Then the Bishop shall bless them, saying thus,

The blessing of God Almighty, the Father, the Son,

And the holy Ghost, be upon you, and remain with you for ever. Amen.

¶ And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

The Form of Solemnization of MATRIMONY.

¶ First the Banns of all that are to be married together must be published in the Church three several Sundays, or Holy-days, in the time of Divine Service, immediately before the Sentences for the Offertory; the Curate saying after the accustomed manner,

I publish the Banns of Marriage between M. of --- and N. of ---. If any of you know cause or just impediment why these two Persons should not be joyned together in holy Matrimony, ye are to declare it: This is the first, [second, or third] time of asking.

And if the Persons that are to be married, dwell in divers Parishes, the Banns must be read in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked from the Curate of the other Parish.

¶ At the day and time appointed for Solemnization of Matrimony, the persons to be married shall come into the body of the Church with their Friends and Neighbours: And there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,

*D*early beloved, we are gathered together here in the sight of God; and in the face of this Congregation, to join together this Man and this Woman in holy Matrimony, which is an honourable estate instituted of God in the time of mans innocency, signifying unto us the mystical union that

is betwixt Christ and his Church, which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men; And therefore is not by any to be enterprised, nor taken in hand unadvisedly, lightly, or wantonly, to satisfy mens carnal lusts and appetites, like brute beasts, that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which matrimony was ordained.

First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, It was ordained for a remedy against sin, and to avoid fornication, that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christs body.

Thirdly, It was ordained for the mutual society, help, and comfort that the one ought to have of the other, both in prosperity and adversity: into which holy estate these two persons present come now to be joyned. Therefore if any man can shew any just cause why they may not lawfully be joyned together, let him now speak, or else hereafter for ever hold his peace.

¶ And also speaking to the persons that shall be married, he shall say,

I Require and charge you both (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed) that if either of you know any impediment why ye may not be lawfully joyned together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than Gods word doth allow, are not

joyned

joyned together by God, neither is their Matrimony lawful.

¶ At which day of Marriage if any man do alledge and declare any impediment why they may not be coupled together in Matrimony by Gods Law, or the laws of this Realm, and will be bound and sufficient sureties with him to the parties, or else put in a caution (to the full value of such charges in the persons to be married do hereby sustain) to prove his allegation: Then the solemnization must be deferred until such time as the truth be tried.

¶ If no impediment be alledged, then shall the Curate say unto the man,

Wilt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour and keep her in sickness and in health, and forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ The man shall answer,
I will.

¶ Then shall the Priest say unto the woman,

Wilt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy estate of Matrimony? Wilt thou obey him, serve him, love, honour, and keep him in sickness and in health, and forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ The woman shall answer,
I will.

¶ Then shall the Minister say,

Who giveth this woman to be married to this man?

¶ Then shall they give their troth to each other in this manner.

¶ The Minister receiving the woman at her fathers or friends hands, shall cause the man, with his right hand so take the woman by her right hand, and to say after him as followeth.

I take thee N. to my wedded wife, to have and to

hold from this day forward, for better for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to Gods holy ordinance; and thereto I plight thee my troth.

¶ Then shall they loose their hands, and the woman with her right hand taking the man by his right hand shall likewise say after the Minister.

IN take thee N. to my wedded husband, to have and to hold from this day forward, for better for worse, for richer, for poorer, in sickness, and in health, to love, cherish, and to obey, till death us do part, according to Gods holy ordinance; and thereto I give thee my troth.

¶ Then shall they again loose their hands, and the man shall give unto the woman a ring, laying the same upon the back with the accustomed duty to the Priest and Clerk. And the Priest taking the ring, shall deliver it unto the man to put it upon the fourth finger of the womans left hand. And the man holding the ring there, and taught by the Priest, shall say,

With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then the man leaving the ring upon the fourth finger of the womans left hand, they shall both kneel down, and the Minister shall say,

Let us pray.

O Eternal God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life, send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name, that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made (whereof

this ring given and received is
a token and pledge) and may
ever remain in perfect love and
peace together, and live accord-
ing to thy laws, through Jesus
Christ our Lord. Amen.

*¶ Then shall the Priest joyn their
right hands together, and say,*

Those whom God hath joyn-
ed together, let no man put a-
sunder.

*¶ Then shall the Minister speak
unto the people.*

FOrasmuch as N. and N. have
consented together in holy
wedlock, and have witnessed
the same before God and this
company, and thereto have gi-
ven and pledged their troth ei-
ther to other, and have decla-
red the same by giving and re-
ceiving of a ring, and by joyn-
ing of hands, I pronounce that
they be Man and Wife together,
In the Name of the Father, and
of the Son, and of the holy
Ghost. Amen.

*¶ And the Minister shall add
this blessing.*

God the Father, God the Son,
God the holy Ghost, blefs,
preserve and keep you; the
Lord mercifully with his favour
look upon you, and so fill you
with all spiritual benediction
and grace, that ye may so live
together, in this life, that in the
world to come ye may have life
everlasting. Amen.

*¶ Then the Minister or Clerks
going to the Lords Table, shall say
or sing this Psalm following.*

Beati omnes. Psal. 128.

Blessed are all they that fear
the Lord: and walk in his
ways.

For thou shalt eat the labour
of thine hands: O well is thee,
and happy shalt thou be.

Thy wife shall be as the fruit-
ful vine: upon the walls of thy
house.

Thy children like the olive-
branches: round about thy ta-
ble.

Lo, thus shall the man be on us.

that feareth the Lord.

The Lord from out of Zion
shall so blefs thee: that thou
shalt see Jerusalem in prosperity
all thy life long;

Yea, that thou shalt see thy
childrens children: and peace
upon Israel.

Glory be to the Father, and
to the Son: and to the holy
Ghost.

As it was in the beginning,
is now, and ever shall be: world
without end. Amen.

¶ Or this Psalm.

Deus misereatur. Psal. 67.

God be merciful unto us, and
blefs us: and shew us the
light of his countenance, and be
merciful unto us.

That thy way may be known
upon earth: thy saving health
among all nations.

Let the people praise thee, O
God: yea, let all the people
praise thee.

O let the nations rejoyce and
be glad: for thou shalt judge
the folk righteously, and govern
the nations upon earth.

Let the people praise thee, O
God: let all the people praise
thee.

Then shall the earth bring
forth her increase: and God, e-
ven our own God, shall give us
his blessing.

God shall blefs us: and all
the ends of the world shall fear
him.

Glory be to the Father, and
to the Son: and to the holy
Ghost;

As it was in the beginning,
is now, and ever shall be: world
without end. Amen.

*¶ The Psalm ended, and the
man and the woman kneeling be-
fore the Lords Table, the Priest
standing at the Table, and turn-
ing his face towards them, shall
say,*

Lord, have mercy upon us.

Ans. Christ, have mercy up-
on us.

Minst. Lord, have mercy up-
on us.

Ans. Christ, have mercy up-
on us.

Minst. Lord, have mercy up-
on us.

Ans. Christ, have mercy up-
on us.

Minst. Lord, have mercy up-
on us.

Ans. Christ, have mercy up-
on us.

Minst. Lord, have mercy up-
on us.

Ans. Christ, have mercy up-
on us.

Our Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

Minist. O Lord, save thy servant and thy handmaid ;

Ans. Who put their trust in thee.

Minist. O Lord, send them help from thy holy place.

Ans. And evermore defend them.

Minist. Be unto them a tower of strength.

Ans. From the face of their enemy.

Minist. O Lord, hear our prayer.

Ans. And let our cry come unto thee.

Minister.

O God of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts, that whatsoever in thy holy Word they shall profitably learn, they may indeed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessing upon these thy servants, that they obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. Amen.

This Prayer next following shall be omitted, where the Woman is past Child-bearing.

O Merciful Lord, and heavenly Father, by whose gracious gift mankind is increased, We beseech thee assist with thy blessing these two Persons, that they may both be fruitful in procreation of chil-

dren, and also live together, so long in godly love and honesty, that they may see their children christiainly and virtuously brought up, to thy praise and honour, through Jesus Christ our Lord. Amen.

O God, who by thy mighty power hast made all things of nothing, who also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning, and uniting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hast made one: O God, who hast consecrated the state of Matrimony to such an excellent Mystery, that in it is signified and represented the spiritual Marriage and unity betwixt Christ and his Church: Look mercifully upon these thy servants, that both this Man may love his Wife, according to thy Word, (as Christ did love his Spouse the Church, who gave himself for it, loving and cherishing it, even as his own flesh) and also that this Woman may be loving and amiable, faithful and obedient to her Husband, and in all quietness, sobriety and peace, be a follower of holy and good Matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say,

A Almighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctifie and joyn them together in Marriage, Pour upon you the riches of his grace, sanctifie and bless you, that ye may please him both in body and soul, and live together in holy love, unto your lives end. Amen.

¶ After which if there be no Sermon declaring the duties of Man and Wife, the Minister shall read as followeth.

ALl ye that are married, or that intend to take the holy estate of Matrimony upon you, heare what the holy Scripture doth say as touching the duty of Husbands towards their Wives; and Wives towards their Husbands.

Saint Paul in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men, Husbands, love your Wives, even as Christ also loved the Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives, as their own bodies: He that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joyued unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself. *Ephes. 5. 25.*

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all Men that are married, Husbands, love your wives, and be not bitter against them. *Col. 3. 19.*

Hear also what Saint Peter the Apostle of Christ, who was himself a married Man, saith unto them that are married, Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the

grace of life, that your prayer be not hindered. *1 S. Pet. 3. 7.*

Hitherto ye have heard the duty of the Husband towards the Wife. Now likewise, ye Wives, hear and learn your duties toward your husbands, even as it is plainly set forth, in holy Scripture.

Saint Paul in the aforementioned Epistle to the Ephesians, teacheth you thus; Wives, submit your selves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband. *Ephes. 5. 22.*

And in his Epistle to the Colossians, Saint Paul giveth you this short Lesson, Wives submit your selves unto your own husbands, as it is fit in the Lord. *Col. 3. 18.*

Saint Peter also doth instruct you very well, thus saying, Ye wives be in subjection to your own husbands; that if any obey not the Word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of Gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner is the old time, the holy women also who trusted in God; adorned themselves, being in subjection unto their own husbands, even as Sarah obeyed Abraham, calling him Lord, whose daughters ye are as long as ye do well.

and are not afraid, with any amazement. 1 S. Pet. 3. 1.

¶ It is convenient that the new married persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.

The Order for the Visitation of the SICK.

¶ When any person is sick, notice shall be given thereof to the Minister of the Parish, who coming into the sick persons house, shall say,

Place be to this house, and to all that dwell in it.

¶ When he cometh into the sick mans presence, he shall say, kneeling down,

Remember not, Lord, our iniquities, nor the iniquities of our fore-fathers. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Ans. Spare us, good Lord.

¶ Then the Minister shall say,
Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minist. O Lord, save thy servant;

Ans. Which putteth his trust in thee.

Minist. Send him help from thy holy place.

Ans. And evermore mightily defend him.

Minist. Let the enemy have no advantage of him;

Ans. Nor the wicked approach to hurt him.

Minist. Be unto him, O Lord, a strong tower.

Ans. From the face of his enemy.

Minist. O Lord, hear our prayers.

Ans. And let our cry come unto thee.

Minister.

O Lord, look down from heaven, behold, visit and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety, through Jesus Christ our Lord. Amen.

Hear us, Almighty and most merciful God and Saviour, extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to him; that the sense of his weakness may add strength to his faith, and seriousness to his repentance. That if it shall be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory: or else give him grace so to take thy visitation, that after this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord. Amen.

¶ Then shall the Minister exhort the sick person after this form, or others like.

Dearest beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly that it is Gods visitation. And for what cause soever this sickness is sent unto you, whether it be to try your patience, for the example of others, and that your faith may be found in the day of the Lord; laudable, glorious, and honourable, to the increase of

The Visitation of the Sick.

glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in Gods mercy, for his dear-son Jesus Christs sake, and render unto him humble thanks, for his fatherly visitation, submitting your self wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.

Take therefore in good part the chastisement of the Lord: for (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement wherof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits and live? For they verily for a few days chastised us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good brother, are written in holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly Fathers correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering pati-

ently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly, our way to eternal joy is to suffer here with Christ; and our doore to enter into eternal life, is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons, I require you to examine your self, and your estate, both toward God and man; so that accusing and condemning your self for your own faults, you may find mercy at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should or no.

Here the Minister shall rehearse the Articles of the Faith, saying thus,

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary, that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

¶ The sick person shall answer,
All this I steadfastly believe.

¶ Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all persons that have offended him, and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his will, and to declare his debts, what he oweth, and what is owing unto him, for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

¶ These words before rehearsed, may be said before the Minister begin his prayer, as he shall see cause.

¶ The Minister should not omit earnestly to move such sick persons as are of ability, to be liberal to the Poor.

¶ Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession the Priest shall absolve him (if he humbly and heartily desire it) after this sort.

Our Lord Jesus Christ, who hath left power to his Church, to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, in the Name of the Father,

and of the Son, and of the holy Ghost. Amen.

¶ And then the Priest shall say the Collect following.

Let us pray.

O Most merciful God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider his contrition, accept his tears, allwage his pain, as shall seem to thee most expedient for him. And so much as he putteth his full trust only in thy mercy, impute not unto him his former sins; but strengthen him with thy blessed Spirit; and when thou art pleased to take him hence, take him unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. Amen.

¶ Then shall the Minister say this Psalm.

In te Domine speravi. Psal. 71.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Bethou my strong hold, whereunto I may always resort: thou hast promised to help me, for thou art my house of defence and my castle.

Deliver me, O my God, out of the hand of the ungodly; out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been

helden up ever since I was born: thou art he that took me out of my mothers womb; my praise shall always be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him and take him; for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning,

is now, and ever shall be: world without end. Amen.

¶ Adding this.

O Saviour of the world, who by thy cross and precious blood hast redeemed us, save us and help us, we humbly beseech thee, O Lord.

¶ Then shall the Minister say,

The Almighty Lord, who is the most strong towre to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth do bow and obey, be now, and evermore thy defence, and make thee know and feel, that there is none other name under heaven given to man, in whom and through whom thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

¶ And after that shall say,

Unto Gods gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. Amen.

¶ A Prayer for a sick Child.

O Almighty God, and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy, upon this Child now lying upon the bed of sickness: Visit him, O Lord, with thy salvation; deliver him in thy good appointed time from his bodily pain, and save his soul for thy mercies sake. That if it shall be thy pleasure to prolong his days here on earth, he may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in his generation; or else receive him into those heavenly habitations, where the souls of them that sleep in the Lord Jesus, enjoy perpetual rest and felicity.

Grant

Grant this, O Lord, for thy mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. Amen.

¶ A Prayer for a sick person when there appeareth small hope of recovery.

O Father of mercies, and God of all comfort, our only help in time of need, we flee unto thee for succour, in behalf of this thy servant here lying under thy hand in great weakness of body. Look graciously upon him, O Lord; and the more the outward man decayeth, strengthen him, we beseech thee, so much the more continually with thy grace and holy Spirit in the inner man. Give him unfeigned repentance for all the errors of his life past, and stedfast faith in thy Son Jesus, that his sins may be done away by thy mercy, and his pardon sealed in heaven, before he go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise him up, and grant him a longer continuance amongst us. Yet, for as much as in all appearance the time of his dissolution draweth near, so sit and prepare him, we beseech thee, against the hour of death, that after his departure hence in peace, and in thy favour, his soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine only Son our Lord and Saviour. Amen.

¶ A Commendatory Prayer for a sick person at the point of departure.

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear brother, into thy hands, as into the hands of a faithful Creator, and most mer-

ciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. With it, we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days; that we may seriously apply our hearts to that holy, and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. Amen.

¶ A Prayer for persons troubled in mind, or in conscience.

O Blessed Lord, the Father of mercies, and the God of all comforts, we beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against him, and makest him to possess his former iniquities; thy wrath lieth hard upon him, and his soul is full of trouble. But, O merciful God, who hast written thy holy word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give him a right understanding of himself, and of thy threats and promises, that he may neither cast away his confidence in thee, nor place it any where but in thee. Give him strength against all his temptations, and heal all his distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make him to hear of joy and

gladness, than the blessing which thou hast broken may enjoyce. Deliver him from fear of the enemy, and lift up the light of thy countenance upon him, and give him peace through the merits and mediation of Jesus Christ our Lord. Amen.

The Communion of the Sick.

Foresman as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their parishioners to the often receiving of the holy Communion of the body and blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least) and having a convenient place in the sick mans house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel here following.

The Collect.

A Lmighty ever living God, maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that he may take his sickness

patiently, and recover his bodily health (if it be thy gracious will) and whensoever his soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. Amen.

The Epistle. Heb. 12. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth.

The Gospel. S. John 5. 24.

Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ After which, the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words [Ye that do truly, &c.]

¶ At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.

¶ But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the sacrament of Christs body and blood, the Curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his souls health, although he do not receive the Sacrament with his mouth.

¶ When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the visitation at the Psalm, [In thee, O Lord, have I put my trust] and go straight to the Communion.

¶ In the time of the Plague, Sweat, or such other like contagious times of sickness, or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.

The Order for the Buriall of the DEAD.

¶ Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.

¶ The Priests and Clerks meeting the corps at the entrance of the Church-yard, and going before it either into the Church, or towards the grave, shall say or sing,

I Am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. S. John 11, 25, 26.

I Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for my self, and mine eyes shall behold, and not another. Job 19, 26, 27.

¶ We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away: blessed be the Name of the Lord. 2 Tim. 6, 7. Job 1, 21.

¶ After they are come into

the Church, shall be read one or both of these Psalms following.

Dial, Castellan. Psal. 59.

I Said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth eating a garment: every man therefore is but vanity.

Remember, O Lord, and when thou art consider my calling: hold not thy peace at my case.

For I am a stranger with thee: and a sojourner, as all my fathers were.

O spare me a little that I may recover my strength: before I go hence, and be no more seen.

Glorie be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Domini refugium. Psal. 90.

Lord, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou earnest man to destruction: again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten, and though men be so strong, that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our

days: that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon: so shall we rejoyce, and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

Show thy servants thy work: and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands, upon us, O prosper thou our handy work.

Glorie be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

I Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of S. Paul to the Corinthians.

Now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christs, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death: for he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also

also himself be subject unto him, that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me; if the dead rise not? Let us eat and drink for to morrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; But the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead; it is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a nat-

ural body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickning spirit. Howbeit, that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord, from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ. Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ When they come to the grave while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clergy shall sing,

MAN that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

¶ Then while the earth shall be cast upon the Body by some standing by, the Priest shall say,

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commend his body to the ground; earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ Then shall be said or sung,
I heard a voice from heaven,
Saying unto me, Write; From henceforth blessed are the dead,
which die in the Lord: even so saith the Spirit; for they rest from their labours. Rev. 14. 13.

¶ Then the Priest shall say,
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

O Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest.

ALMIGHTY God with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world, beseeching thee, that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom, that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

The Collect.

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die, and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us (by his holy Apostle Saint Paul) not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him, as our hope is this our brother doth, and that at the general resurrection in the last day, we may be found acceptable in thy sight. and

and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediatour and Redeemer. Amen.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. Amen.

The Thanksgiving of Women after Child-birth, commonly called, *The Churching of Women.*

The Woman at the usual time after her delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: and then the Priest shall say unto her,

Forasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth, you shall therefore give hearty thanks unto God, and say,

(¶ Then shall the Priest say this Psalm.)

Dilexi quoniam. Psal. 116.

I Am well pleased: that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snare of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the sim-

ple: I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak, but I was sore troubled: I said in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of salvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lords

Glory be to the Father, and to the Son: and to the holy Ghost,

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Or this Psalm.

Nisi Dominus. Psal. 127.

Except the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, and to the Son: and to the holy Ghost,

As it was in the beginning is now, and ever shall be: world without end. *Amen.*

¶ Then the Priest shall say,
Let us pray.

Lord; have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, And the power, and the glory, for ever and ever. *Amen.*

Minister. O Lord, save this woman thy servant;

Ans. Who putteth her trust in thee.

Minister. Be thou to her a strong towre;

Ans. From the face of her enemy.

Minister. Lord, hear our prayer.

Ans. And let our cry come unto thee.

Minist. Let us pray.

O Almighty God, we give thee humble thanks, for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Child-birth; Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

A The Woman that cometh to give her thanks, must offer accustomed offerings; and if there be a Communion, it is convenient that she receive the holy Communion.

A Communion, or denouncing of Gods anger and judgments against sinners, with cer-

tain prayers to be used on the first day of Lent, and at other times, as the Ordinary shall appoint.

¶ After Morning Prayer, the Litany ended, according to the accustomed manner, the Priest shall in the reading Pew, or Pulpit say,

Brethren, in the primitive Church there was a godly discipline, that at the beginning of Lent, such persons as stood convicted of notorious sin, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others admonished by their example, might be the more afraid to offend.

In stead whereof (until the said discipline may be restored again, which is much to be wished) it is thought good, that at this time (in the presence of you all) should be read the general sentences of Gods cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every sentence, *Amen:* To the intent that being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance, and may walk more warily in these dangerous days, fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

Cursed is the man that maketh any carved or molten image to worship it. *Deut. 27. 15.*

¶ And the People shall answer, and say,

Amen.

Minist. Cursed is he that curseth his father and mother. *Perse 16.*

Ans. *Amen.*

Minist. Cursed is he that removeth his neighbours landmark. *Perse 17.*

Ans. *Amen.*

Minist.

Minist. Cursed is he that maketh the blind to go out of his way. *verse 18.*

Ans. Amen.

Minist. Cursed is he that perverteth the judgment of the stranger, the fatherless, and widow. *verse 19.*

Ans. Amen.

Minist. Cursed is he that smiteth his neighbour secretly. *verse 24.*

Ans. Amen.

Minist. Cursed is he that lieth with his neighbours wife. *Levit. 20. 10.*

Ans. Amen.

Minist. Cursed is he that taketh reward to slay the innocent. *Deut. 27. 25.*

Ans. Amen.

Minist. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord. *Jer. 17. 5.*

Ans. Amen.

Minist. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards and extortioners. *S. Matth. 23. 47. 1 Cor. 6. 9, 10.*

Ans. Amen.

Minist. **N**OW seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God, let us, (remembering the dreadful judgment hanging over our heads, and always ready to fall upon us) return unto our Lord God with all contrition and meekness of heart, bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the an put unto the root of the trees, so that every tree that bringeth not forth good fruit, is hewn down and cast into the fire. It is a fearful thing to fall into the hands of the living God: Be shall pour down sin upon

the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman revailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obdurate sinners, through the stubbornness of their heart, have heaped unto themselves, which despise the goodness, patience, and long sufferance of God, when he called them continually to repentance. Then shall they call upon me (saith the Lord) but I will not hear, they shall seek me early, but they shall not find me; and that because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgment which shall be pronounced upon them, when it shall be said unto them, Go ye cursed into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh when none can work: But let us, while we have the light, believe in the light, and walk as children of the light, that we be not cast into utter darkness.

where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow: and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction. Cast away from you all your ungodliness that ye have done, make you new hearts, and a new spirit: wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners, assuring our selves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance, if we will submit our selves unto him, and from henceforth walk in his ways, if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his holy Spirit, seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand, and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: unto which he vouchsafe to bring us all, for his infinite mercy. Amen.

Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm,

Miserere mei, Deus. Psal. 51.

HAve mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

Wash me thoroughly from my wickedness: and cleanse me from my sin.

For I knowledg my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me heart of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy spirit from me.

O give me the comfort of thy help again: and stablish me with thy free spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, show that art the God of my health: and my tongue

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tongue shall sing of thy righteousness.

Thou shalt open my lips,
O Lord : and my mouth shall
shew thy praise.

For thou desirest no sacrifice,
else would I give it thee :
but thou delightest not in burnt-offerings.

The sacrifice of God is a
troubled spirit : a broken and
contrite heart, O God, shalt
thou not despise.

O be favourable and gracious
unto Sion : build thou the
walls of Jerusalem.

Then shalt thou be pleased
with the sacrifice of righteousness,
with the burnt-offerings
and oblations : then shall
they offer young bullocks upon
thine altar.

Glory be to the Father, and
to the Son : and to the holy
Ghost ;

Ans. As it was in the beginning,
is now, and ever shall be :
world without end. Amen.

Lord, have mercy upon us,

Christ have mercy upon us,

Lord, have mercy upon us.

Our Father, which art in
heaven, Hallowed be thy
Name. Thy kingdom come. Thy
will be done in earth, As it
is in heaven. Give us this day
our daily bread. And forgive us
our trespasses, As we forgive
them that trespass against us.
And lead us not into temptation :
But deliver us from evil.
Amen.

Minist. O Lord, save thy servants ;

Ans. That put their trust in thee.

Minist. Send unto them help
from above.

Ans. And evermore mightily
defend them.

Minist. Help us, O God our
Saviour.

Ans. And for the glory of
thy Name deliver us ; be merciful
to us sinners, for thy Name's
sake.

Minist. O Lord, hear our
prayer.

Ans. And let our cry come
unto thee.

Minist. Let us pray.
O Lord, we beseech thee,
mercifully hear our prayers,
and spare all those who
confess their sins unto thee, that
they whose consciences by sin
are accused, by thy merciful
pardon may be absolved, through
Christ our Lord. Amen.

O Most mighty God, and
merciful Father, who hast
compassion upon all men, and
hatest nothing that thou hast
made, who wouldest not the
death of a sinner, but that he
should rather turn from his sin
and be saved ; Mercifully forgive
us our trespasses, receive
and comfort us, who are grieved
and wearied with the
burden of our sins. Thy property
is always to have mercy :
to thee only it appertaineth to
forgive sins. Spare us therefore,
good Lord, spare thy people
whom thou hast redeemed ;
enter not into judgment
with thy servants, who are
vile earth, and miserable sinners ;
but so turn thine anger
from us, who meekly acknowledge
our vileness, and truly
repent us of our faults, and so
make haste to help us in this
world, that we may ever live
with thee in the world to come,
through Jesus Christ our Lord.
Amen.

*¶ Then shall the people say this
that followeth, after the Minister.*

Turn thou us, O good Lord,
and so shall we be turned.
Be favourable, O Lord, be favourable
to thy people, who
turn to thee in weeping, fasting,
and praying. For thou
art a merciful God, Full of compassion,
Long-suffering, and of
great pity. Thou sparest when
we deserve punishment, And
in thy wrath thinkest upon
mercy. Spare thy people, good
Lord, spare them, And let not
thine heritage be brought to
confusion. Hear us, O Lord.

for thy mercy is great, And attend the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. Amen.

¶ Then the Minister alone shall say, The Lord bless us, and keep us, the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. Amen.

The PSALTER or PSALMS of DAVID, after the Translation of the Great Bible, Pointed as they are to be Sung or Said in Churches.

Morning Prayer.

Beatus vir qui non abiit. Psal. 1.
Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side: that will bring forth his fruit in due season.

4 His leaf also shall not wither: and look whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them: but they are like the chaff which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgment: neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

Quare fremens gentes? Ps. 2.

Why do the heathen so furiously rage together: and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against his Anointed.

3 Let us break their bonds asunder, and cut away their cords from us.

4 He that dwelleth in heaven, shall laugh them to scorn: the

Lord shall have them in derision.

5 Then shall he speak unto them in his wrath: and vex them in his sore displeasure.

6 Yet have I set my king upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me: Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and break them in pieces like a potters vessel.

10 Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoyce unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

Domine, quid multiplicasti. Ps. 3.

Lord, how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soul: There is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worship and the lifter up of my head.

4 I did call upon the Lord, with my voice: and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again: for the Lord sustained me.

6 I will not be afraid for ten thousands of the people: that have set themselves against me round about.

7 Up, Lord, and help me, O my God: for thou smitest all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon thy people.

Cum invocarem. Pſal. 4.

Hear me when I call, O God of my righteousness: thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not: commune with your own heart and in your chamber, and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: Who will shew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou hast put gladness in my heart: since the time that their corn, and wine, and oyl increased.

9 I will lay me down in peace, and take my rest: for it is thou, Lord, only that makest me dwell in safety.

Verba mea auribus. Pſal. 5.

Ponder my words, O Lord: consider my meditation.

2 O hearken thou unto the voice of my calling, my King

and my God: stir unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhor both the blood-thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickedness.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their own imaginations: cast them out in the multitude of their ungodliness; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoice: they shall ever be giving of thanks, because thou defendest them; they that love thy Name, shall be joyful in thee.

13 For thou, Lord, wilt give thy blessing unto the righteous: and with thy favourable kindness wilt thou defend him as with a shield.

Evening Prayer.

Domine, or. Pſal. 6.

O Lord, rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Have mercy upon me, O

heavens, even the works of thy fingers: the moon and the stars which thou hast ordained.

4 What is man that thou art mindful of him: and the son of man, that thou visitest him?

5 Thou madest him lower than the angels: to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet.

7 All sheep and oxen: yea, and the beasts of the field;

8 The fowls of the air, and the fishes of the sea: and whatsoever walketh through the paths of the fess.

9 O Lord our Governour: how excellent is thy Name in all the world!

Morning Prayer.

Confitebor tibi, Psal. 9.

I Will give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.

2 I will be glad and rejoyce in thee: yea, my songs will I make of thy Name, O thou most High.

3 While mine enemies are driven back: they shall fall and perish at thy presence.

4 For thou hast maintained my right, and my cause: thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: even as the cities which thou hast destroyed: their memorial is perished with them.

7 But the Lord shall endure for ever: he hath also prepared his seat for judgement.

8 For he shall judge the world in righteousness: and minister true judgement unto the people.

9 The Lord also will be a

defence for the oppressed: even a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Zion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembereth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord, consider the trouble which I suffer of them that hate me: thou hast lifted me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Zion: I will rejoyce in thy salvation.

15 The heathen are sunk down in the pit that they made: in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgement: the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poor shall not always be forgotten: the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand: let the heathen be judged in thy sight.

20 Put them in fear, O Lord: that the heathen may know themselves to be but men.

Ut quia Dominus: Psal. 10.

Why hastenest thou, O Lord, O Lord: and hastenest thou fast in the morning time of trouble?

2 The ungodly for his own lust doth persecute the poor: let them be taken in the snare which they have imagined.

3 For the ungodly hath made boast of his own strength: and he hath said, I will not be moved.

the covetous whom God abhor-
reth.

4 The ungodly is so proud,
that he careth not for God: nei-
ther is God in all his thoughts.

5 His ways are alway gae-
vous: thy judgments are far
above out of his sight, and
therefore deserveth he all his ene-
mies.

6 For he hath said in his
heart, Tush, I shall never be
cast down: there shall no harm
happen unto me.

7 His mouth is full of cut-
tings, deceit, and fraud: under
his tongue is ungodliness and
vanity.

8 He sitteth lurking in the
thievish corners of the streets:
and privily in his lurking dens
doth he murder the innocent;
his eyes are set against the poor.

9 For he lieth waiting secret-
ly, even as a lion lurketh he in
his den: that he may ravish
the poor.

10 He doth ravish the poor:
when he getteth him into his
net.

11 He falleth down and hum-
bleth himself: that the congrega-
tion of the poor may fall in-
to the hands of his captains.

12 He hath said in his heart,
Tush, God hath forgotten: he
hideth away his face, and he
will never see it.

13 Arise, O Lord God, and
lift up thine hand: forget not
the poor.

14 Wherefore should the
wicked blaspheme God: while
he doth say in his heart, Tush,
thou God, carest not for it.

15 Surely thou hast seen it:
for thou beholdest ungodliness
and wrong.

16 That thou mayest take the
matter into thy hand: the poor
commiteth himself unto thee;
for thou art the helper of the
friendless.

17 Break thou the power of
the ungodly and malicious: take
away his ungodliness, and thou
shalt find none.

18 The Lord is King for ever

and ever: and the brethren are
perished out of the land.

19 Lord, thou hast heard
the desire of the poor: thou
preparst their heart, and thine
ear hearkeneth thereto.

20 To help the fatherless and
poor unto their right: that the
man of the earth be no more ex-
alted against them.

In Domino confide. Psal. 12.

IN the Lord put I my trust:
how say ye then to my soul
that she should flee as a bird
unto the hill?

2 For lo, the ungodly bend
their bow, and make ready their
arrows within the quiver: that
they may privily shoot at them
which are true of heart.

3 For the foundations will
be cast down: and what hath
the righteous done?

4 The Lord is in his holy
temple: the Lords seat is in
heaven.

5 His eyes consider the poor:
and his eye-lids try the children
of men.

6 The Lord alloweth the
righteous: but the ungodly,
and him that delighteth in
wickedness doth his soul ab-
hor.

7 Upon the ungodly he shall
rain snares, fire and brimstone,
storm and tempest: this shall
be their portion to drink.

8 For the righteous Lord so-
veth righteousness: his coun-
tenance will behold the thing
that is just.

Evening Prayer.

Salvum me fac. Psal. 12.

Help me, Lord, for there is
not one godly man left:
for the faithful are diminished
from among the children of
men.

2 They talk of vanity every
one with his neighbour: they
do but flatter with their lips,
and dissemble in their double
heart.

3 The Lord shall root out all
deceitful lips: and the tongue
that speaketh proud things.

4 Which have said, With our
tongues

tongue will we prevail: we are they that ought to speak, who is Lord over us?

5 Now for the comfortless troubles sake of the needy: and because of the deep sighing of the poor.

6 I will up, saith the Lord: and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words: even as the silver which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.

Uſque quo, Domine? Psal. 13.
How long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

1 How long shall I seek counsel in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me?

3 Consider, and hear me, O Lord, my God: lighten mine eyes that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoyce at it.

5 But my trust is in thy mercy: and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the Name of the Lord most Highest.

Dixit Insipiens. Psal. 14.
The fool hath said in his heart: there is no God.

2 They are corrupt and become abominable in their doings: there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no, not one.

5 Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of cursing, and bitterness: their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor: because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion? when the Lord turneth the captivity of his people: then shall Jacob rejoyce, and Israel shall be glad.

Morning Prayer.

Domine, quis habitabit? Psal. 15.
Lord, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not: though it were in his own hindrance.

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13 Arise, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God, carest not for it.

15 Surely thou hast seen it: for thou beholdest ungodliness and wrong.

16 That thou mayest take the matter into thy hand: the poor committeth himself unto thee; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious: take away his ungodliness, and thou shalt find none.

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4 **H**e that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 **H**e that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

6 He that hath not given his money upon usury: nor taken reward against the innocent.

7 Whoso doeth these things: shall never fall.

Confersus me, Domine. Psal. 16.

PReserve me, O God: for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord: thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints, that are in the earth: and upon such as excel in vertue.

4 But they that run after another god: shall have great trouble.

5 Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night-season.

9 I have set God always before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced: my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell: neither shalt thou suffer thine holy One to see corruption.

12 Thou shalt shew me the path of life, in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

Exaudi, Domine. Psal. 17.

Hear the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equal.

3 Thou hast proved, and visited mine heart in the night-season, thou hast tried me, and shalt find no wickedness in me: for I am utterly purposed that my mouth shall not offend.

4 Because of mens works that are done against the words of thy lips: I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths: that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings.

9 From the ungodly that trouble me: mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lions whelp, lurking in secret places.

13 Up, Lord, disappoint him and cast him down: deliver my soul from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

Evening Prayer.

Diligam te, Domine. Psal. 18.

I Will love thee, O Lord, my strength, the Lord is my stony rock, and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me: and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me: the snares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked: the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence: and a consuming-fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down: and it was dark under his feet.

10 He rode upon the cherubims, and did fly: he came flying upon the wings of the wind.

11 He made darkness his secret place: his pavilion round about him with dark water, and thick clouds to cover them.

12 At the brightness of his presence his clouds removed: hail-stones, and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder: hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them: he cast

forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me: and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth also into a place of liberty: he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord: and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws: and will not cast out his commandments from me.

23 I was also uncorrupt before him: and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness of my hands in his eyesight.

25 With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean: and with the forward thou shalt learn forwardness.

27 For thou shalt save the people that are in adversity: and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darkness to be light.

42 For in thee I shall discern
an host of men: and with
the help of my God I shall leap
over the wall.

43 The way of God is an un-
derstanded way: the word of the
Lord also is tried in the fire: he
is the defender of all them
that put their trust in him.

44 For who is God, but the
Lord: or who hath any
strength, except our God?

45 It is God that girdeth me
with strength of war: and ma-
kech my way perfect.

46 He maketh my feet like
harts feet: and setteth me up
on high.

47 He teacheth mine hands to
fight: and mine arms shall
break even a bow of steel.

48 Thou hast given me the
defence of thy salvation: thy
right hand also shall hold me
up, and thy loving correction
shall make me great.

49 Thou shalt make room
enough under me for to go:
that my foot-steps shall not
slide.

50 I will follow upon mine
enemies, and overtake them:
neither will I turn again till I
have destroyed them.

51 I will smite them, that
they shall not be able to stand:
but fall under my feet.

52 Thou hast girded me with
strength unto the battel: thou
shalt throw down mine enemies
under me.

53 Thou hast made mine en-
emies also to turn their backs
upon me: and I shall destroy
them that hate me.

54 They shall cry, but there
shall be none to help them:
yea, even unto the Lord shall
they cry, but he shall not hear
them.

55 I will beat them as small
as the dust before the wind:
I will cast them out as the clay
in the streets.

56 Thou shalt deliver me from
the strivings of the people:
and thou shalt make me the
lord of the heathen.

57 A people whom I have
not known: shall serve me.

58 As soon as they hear of
me, they shall obey me: but
the strange children shall dis-
semble with me.

59 The strange children shall
fai: and be afraid out of their
prisons.

60 The Lord liveth, and blef-
sed be my strong helper: and
praised be the God of my sal-
vation.

61 Even the God that seeth
that I be avenged: and subdu-
eth the people unto me.

62 It is he that delivereth me
from my cruel enemies, and set-
teth me up above mine adver-
saries: thou shalt rid me from
the wicked man.

63 For this cause will I give
thanks unto thee, O Lord,
among the Gentiles: and sing
praises unto thy Name.

64 Great prosperity giveth
he unto his King: and shew-
eth loving kindness unto Da-
vid his anointed, and unto his
seed for evermore.

Morning Prayer.

Orti enarrant. Psal. 19.

THe heavens declare the
glory of God: and the
firmament sheweth his handy-
work.

1 One day telleth another, and
one night certifieth another.

2 There is neither speech, nor
language: but their voices are
heard among them.

3 Their sound is gone out in-
to all lands: and their words
into the ends of the world.

4 In them hath he set a taber-
nacle for the sun: which com-
eth forth as a bridegroom out
of his chamber, and rejoyleth
as a giant to run his course.

5 It goeth forth from the ut-
termost part of the heaven, and
runneth about unto the end
of it again: and there is no-
thing hid from the heat there-
of.

6 The law of the Lord is as
undefiled law, converting the
foul: the testimony of the Lord

is fine, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoyce the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgments of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honey-comb.

11 Moreover, by them is thy servant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength, and my redeemer.

Exaltat te Dominus. Psal. 20.

The Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee help from the sanctuary: and strengthen thee out of Zion.

3 Remember all thy offerings: and accept thy burnt-sacrifice.

4 Grant thee thy hearts desire: and fulfil all thy mind.

5 We will rejoyce in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will bear him from his holy heaven: even with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought down, and fallen: but we are risen, and stand upright.

9 Save, Lord, and hear us, O king of heaven: when we call upon thee.

Dominus, in virtutibus. Psal. 21.

The King shall rejoyce in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life: even for ever and ever.

5 His honour is great in thy salvation: glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity: and make him glad with the joy of thy countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most High, he shall not miscarry.

8 All thine enemies shall feel thy hand: thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischief against thee: and imagined such a device, as they are not able to perform.

12 Therefore shalt thou put them to flight: and the string of thy bow shalt thou point ready against the face of them.

12 As thou criest, Lord,
in thine own strength: so will
we sing, and praise thy power.

Evening Prayer.

Deus, Deus meus. Psal. 32.

MY God, my God, look up-
on me, why hast thou
forsaken me: and art so far
from my health, and from the
words of my complaint?

1 O my God, I cry in the day-
time, but thou hearest not:
and in the night-season also I
take no rest.

2 And thou continuest holy:
O thou worship of Israel.

3 Our fathers hoped in thee:
they trusted in thee, and thou
didst deliver them.

4 They called upon thee, and
were holpen: they put their
trust in thee, and were not
confounded.

5 But as for me, I am a worm,
and no man: a very scorn of
men, and the out-cast of the
people.

6 All they that see me, laugh
me to scorn: they shoot out
their lips, and shake their
heads, saying,

7 He trusted in God, that he
would deliver him: let him de-
liver him, if he will have him.

8 But thou art he that took me
out of my mothers womb: thou
wast my hope, when I hanged
yet upon my mothers breasts.

9 I have been left unto thee
ever since I was born: thou
art my God even from my mo-
thers womb.

10 O go not from me, for
trouble is hard at hand: and
there is none to help me.

11 Many oxen are come about
me: fat bulls of Basan close me
in on every side.

12 They gape upon me with
their mouths: as it were a
ramping and a roaring lion.

13 I am poured out like wa-
ter, and all my bones are out
of joint: my heart also in the
midst of my body is even like
melting wax.

14 My strength is dried up
like a potsherd, and my tongue

cleaveth to my gums: and thou
shalt bring me into the dust of
death.

15 For many dogs are come
about me: and the council of
the wicked layeth siege against
me.

16 They pierced my hands
and my feet, I may tell all my
bones: they stand staring, and
looking upon me.

17 They part my garments
among them: and cast lots up-
on my vesture.

18 But be not thou far from
me, O Lord: thou art my suc-
cour, haste thee to help me.

19 Deliver my soul from the
sword: my darling from the
power of the dog.

20 Save me from the lions
mouth: thou hast heard me al-
so from among the horns of the
unicorns.

21 I will declare thy Name
unto my brethren: in the midst
of the congregation will I
praise thee.

22 O praise the Lord, ye that
fear him: magnify him, all ye
of the seed of Jacob, and fear
him, all ye seed of Israel.

23 For he hath not despised,
nor abhorred the low estate of
the poor: he hath not hid his
face from him, but when he
called unto him, he heard him.

24 My praise is of thee in the
great congregation: my vows
will I perform in the sight of
them that fear him.

25 The poor shall eat and be
satisfied: they that seek after
the Lord, shall praise him;
your heart shall live for ever.

26 All the ends of the world,
shall remember themselves, and
be turned unto the Lord: and
all the kindreds of the nations
shall worship before him.

27 For the Kingdom is the
Lords: and he is the Gover-
nour among the people.

28 All such as be fat upon
earth: have eaten and worship-
ped.

29 All they that go down
into the dust, shall kneel before
him:

him: and no man hath quick-
ned his own soul.

31 My seed shall serve him: they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness: unto a people that shall be born, whom the Lord hath made.

Dominus regit me. Psal. 23.

The Lord is my shepherd: therefore can I lack nothing.

2 He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

3 He shall convert my soul: and bring me forth in the paths of righteousness for his Names sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head with oyl, and my cup shall be full.

6 But thy loving kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Morning Prayer.

Dominus est terra. Psal. 24.

The earth is the Lords, and all that therein is: the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas: and prepared it upon the floods.

3 Who shall ascend into the hill of the Lords: or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lifted up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

6 This is the generation of

them that seek him: even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up ye everlasting doors: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up ye everlasting doors: and the King of glory shall come in.

10 Who is the King of glory: even the Lord of hosts, he is the King of glory.

Ad Tei Domine, lauscol. Psal. 25.

Unto thee, O Lord, will I lift up my soul, my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed: but such as transgress without a cause shall be put to confusion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my salvation: in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving kindnesses, which have been ever of old.

6 O remember not the sins, and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that are meek, shall he guide in judgment: and such as are gentle, these shall he learn his way.

9 All the paths of the Lord are mercy and truth: unto such as keep his covenant and his testimonies.

10 For thy Names sake, O

and: be merciful unto my sin,
for it is great.

11 What man is he that fear-
eth the Lord: him shall he teach
in the way that he shall choose.

12 His soul shall dwell at
ease: and his seed shall inherit
the land.

13 The secret of the Lord is
among them that fear him:
and he will shew them his co-
venant.

14 Mine eyes are ever looking
unto the Lord: for he shall
pluck my feet out of the net.

15 Turn thee unto me, and
have mercy upon me: for I am
desolate and in misery.

16 The sorrows of my heart
are enlarged: O bring thou me
out of my troubles.

17 Look upon my adversity
and misery: and forgive me
all my sin.

18 Consider mine enemies
how many they are: and they
bear a tyrannous hate against
me.

19 O keep my soul, and deli-
ver me: let me not be con-
founded: for I have put my
trust in thee.

20 Let perfectness and righ-
tious dealing wait upon me:
for my hope hath been in thee.

21 Deliver Israel, O God: out
of all his troubles.

Psalm 136. Domine.

BE thou my Judge, O Lord,
for I have walked inno-
cently: my trust hath been al-
so in the Lord, therefore shall I
not fall.

2 Examine me, O Lord, and
prove me: try out my reins,
and my heart.

3 For thy loving kindness is
ever before mine eyes: and I
will walk in thy truth.

4 I have not dwelt with vain
persons: neither will I have
fellowship with the deceitful.

5 I have hated the congrega-
tion of the wicked: and will not
sit among the ungodly.

6 I will wash my hands in
innocency, O Lord: and so
will I go to thine altar,

7 That I may shew the voice
of thanksgiving: and tell of all
thy wondrous works.

8 Lord, I have loved the ha-
bitation of thy house: and the
place where thine honour dwel-
leth.

9 O shut not up my soul with
the sinners: nor my life with
the blood thirsty;

10 In whose hands is wick-
edness: and their right hand is
full of gifts.

11 But as for me I will walk
innocently: O deliver me, and
be merciful unto me.

12 My foot standeth right:
I will praise the Lord in the
congregations.

Evening Prayer.

Domine Illuminatio. Psalm 137.

THe Lord is my light and
my salvation, whom then
shall I fear: the Lord is the
strength of my life, of whom
then shall I be afraid?

2 When the wicked, even
mine enemies, and my foes came
upon me to eat up my flesh:
they stumbled and fell.

3 Though an host of men
were laid against me, yet shall
not my heart be afraid: and
though there rose up war a-
gainst me, yet will I put my
trust in him.

4 One thing have I desired
of the Lord, which I will re-
quire: even that I may dwell
in the house of the Lord all the
days of my life, to behold the
fair beauty of the Lord, and to
visit his temple.

5 For in the time of trouble
he shall hide me in his taber-
nacle: yea, in the secret place
of his dwelling shall he hide
me, and set me up upon a rock
of stone.

6 And now shall he lift up
mine head: above mine ene-
mies round about me.

7 Therefore will I offer in
his dwelling an oblation with
great gladness: I will sing and
speak praises unto the Lord.

8 Harken unto my voice, O
Lord.

Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, seek ye my face: thy face, Lord, will I seek.

10 O hide not thou thy face from me: nor cast thy servant away in displeasure.

11 Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted: but that I believe verily in the goodness of the Lord in the land of the living.

16 O tarry thou the Lords leisure: be strong and he shall comfort thine heart, and put thou thy trust in the Lord.

Afferte Dominus. Psal. 23.

UNTO thee will I cry, O Lord, my strength: think no scorn of me, lest if thou make as though thou hearest not, I become like them that go down into the pit.

1 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-seat of thy holy temple.

2 O pluck me not away, neither destroy me with the ungodly, and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

3 Reward them according to their deeds: and according to the wickedness of their own inventions.

4 Recompense them after the work of their hands: pay them that they have deserved.

5 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.

6 Praised be the Lord: for he hath heard the voice of my humble petitions.

7 The Lord is my strength, and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

8 The Lord is my strength: and he is the wholesome defence of his Anointed.

9 O save thy people, and give thy blessing unto thine inheritance: feed them and set them up for ever.

Afferte Dominus. Psal. 23.

BRing unto the Lord, O ye mighty, bring young rams unto the Lord: ascribe unto the Lord worship and strength.

1 Give the Lord the honour due unto his Name: worship the Lord with holy worship.

2 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

3 It is the Lord that ruleth the sea, the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

4 The voice of the Lord breaketh the cedar trees: yea, the Lord breaketh the cedars of Libanus.

5 He maketh them also to skip like a calf: Libanus also and Sion like a young unicorn.

6 The voice of the Lord divideth the flames of fire, the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cadan.

7 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes: in his temple doth every man speak of his honour.

8 The Lord sitteth above the

water flood: and the Lord remaineth a King for ever.

to The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.

Morning Prayer.

Exaltabitis, Domine. Psal. 30.

I Will magnific thee, O Lord, for thou hast set me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell: thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye saints of his: and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity, I said, I shall never be removed: thou, Lord, of thy goodness hast made my hill so strong.

7 Thou didst turn thy face from me: and I was troubled.

8 Then cried I unto thee, O Lord: and gat me to my Lord right humbly.

9 What profit is there in my blood: when I go down to the pit?

10 Shall the dust give thanks unto thee: or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

12 Thou hast turned my heaviness into joy: thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.

In te, Domine, speravi. Psal. 31.

I N thee, O Lord, have I put my trust: let me never be

put to confusion, deliver me in thy righteousness.

2 Bow down thine ear to me: make haste to deliver me.

3 And be thou my strong rock, and house of defence: that thou mayest save me.

4 For thou art my strong rock, and my castle: be thou also my guide, and lead me for thy Names sake.

5 Draw me out of the net, that they have laid privily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities: and my trust hath been in the Lord.

8 I will be glad and rejoice in thy mercy: for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shot me up into the hand of the enemy: but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is consumed for very heaviness, yea, my soul, and my body.

11 For my life is waxen old with heaviness: and my years with mourning.

12 My strength faileth me, because of mine iniquity: and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without, conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind: I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude: and fear is on every side, while they conspire together against me, and raise their counsel to take away my life.

16 But my hope hath been in sin: and in whose spirit there
thee, O Lord: I have said, is no guile.
Thou art my God.

17 My time is in thy hand, 3 For while I held my tongue,
deliver me from the hand of my bones consumed away through
mine enemies: and from them my daily complaining.

18 Shew thy servant the 4 For thy hand is heavy up-
light of thy countenance: and on me day and night: and my
save me for thy mercies sake. moisture is like the drought in
summer.

19 Let me not be confound- 5 I will acknowledge my sin
ed, O Lord, for I have called unto thee: and mine unrighte-
upon thee: let the ungodly be- ourness have I not hid.

put to confusion, and be put 6 I said, I will confess my sins
to silence in the grave. unto the Lord: and for thou for-
gavest the wickedness of my
sin.

20 Let the lying lips be put 7 For this shall every one that
to silence: which cruelly, dis- is godly, make his prayer unto-
dainfully, and despitefully speak thee, in a time when thou mayest
against the righteous. be found: but in the great wa-
ter floods they shall not come
nigh him.

21 O how plentiful is thy 8 Thou art a place to hide
goodness which thou hast laid me in, thou shalt preserve me
up for them that fear thee: and from trouble: thou shalt com-
and that thou hast prepared for pass me about with songs of de-
them that put their trust in liverance.

22 Thou shalt hide them pri- 9 I will inform thee, and teach
vily by thine own presence from thee in the way wherein thou
the provoking of all men: thou shalt go: and I will guide thee
shalt keep them secretly in thy with mine eye.

tabernacle from the strife of 10 Be ye not like to horse and
tongues. mule, which have no understand-
ing: whose mouths must be held
with bit and bridle, lest they
fall upon thee.

23 Thanks be to the Lord: 11 Great plagues remain for
for he hath shewed me marvel- the ungodly: but whose put-
lous great kindness in a strong- teth his trust in the Lord, mer-
city. cy embraceth him on every
side.

24 And when I made haste, 12 Be glad, O ye righteous,
I said: I am cast out of the sight and rejoyce in the Lord: and
of thine eyes. be joyful all ye that are true of
heart.

25 Nevertheless, thou heard- *Exaltate, iusti. Psal. 31.*
est the voice of my prayer: when **R** Rejoyce in the Lord, O ye
I cried unto thee. righteous: for it becom-
eth well the just to be thank-
ful.

26 O love the Lord all ye his 13 Praise the Lord with harp:
saints: for the Lord preserveth sing praises unto him with the
them that are faithful, and plen- lute, and instrument of ten-
teously rewardeth the proud string.

doer. 14 Sing unto the Lord a new
song: sing praises lustily unto
him with a good courage.

27 Be strong, and he shall es- 15 For the word of the Lord
tablish your heart: all ye that is
put your trust in the Lord.

Evening Prayer.

Beati, quorum. Psal. 32.

Blessed is he whose unrighteousness is forgiven: and
whose sin is covered.

2 Blessed is the man unto
whom the Lord imputeth no

in time: and all his works are faithful.

5 He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

6 By the word of the Lord, were the heavens made: and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap: and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord: stand in awe of him all ye that dwell in the world;

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought: and maketh the devices of the people to be of none effect, and catcheth out the counsels of princes.

11 The counsel of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehovah: and blessed are the folk that he hath chosen to him, to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them: and understandeth all their works.

15 There is no king that can be saved by the multitude of an host: neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man: neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their trust in his mercy.

18 To deliver their soul from

death: and to feed them in the time of dearth.

19 Our soul hath patiently waited for the Lord: for he is our help, and our shield.

20 For our heart shall rejoice in him: because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us: like as we do put our trust in thee.

Benedicite Domino. Psal. 34.

I Will always give thanks unto the Lord: his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

3 O praise the Lord with me: and let us magnific his Name together.

4 I sought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened: and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and saveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him: and delivereth them.

8 O taste and see, how gracious the Lord is: blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints: for they that fear him, lack nothing.

10 The lions do lack, and suffer hunger: but they who seek the Lord, shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me: I will teach you the fear of the Lord.

12 What man is he that lusteth to live: and would fain see good days?

13 Keep thy tongue from evil: and thy lips that they speak no guile.

14 Eschew evil and do good: seek peace and ensue it.

15 The eyes of the Lord are over the righteous: and his ears

ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil: to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit.

19 Great are the troubles of the righteous: but the Lord delivereth him out of all.

20 He keepeth all his bones: so that not one of them is broken.

21 But misfortune shall slay the ungodly: and they that hate the righteous, shall be desolate.

22 The Lord delivereth the souls of his servants: and all they that put their trust in him, shall not be desolate.

Morning Prayer.

Judas mo. Domine. Psal. 35.

Plead thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler: and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded and put to shame, that seek after my soul: let them be turned back, and brought to confusion that imagine mischief for me.

5 Let them be as the dust before the wind: and the angel of the Lord scattering them.

6 Let their way be dark and slippery: and let the angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily, catch himself: that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord: it shall rejoyce in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him: yea, the poor, and him that is in misery, from him that spoileth him?

11 False witnesses did rise up: they laid to my charge things that I knew not.

12 They rewarded me evil for good: to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into mine own bosom.

14 I believed my self, as though it had been my friend, or my brother: I went heavily as one that mourneth for his mother.

15 But in mine adversity they rejoyced, and gathered themselves together: yea, the very abjects came together against me unawares, making mow at me, and ceased not.

16 With the flatterers were busy mockers: who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my soul from the calamities which they bring on me, and my darling from the flesh.

18 So will I give thee thanks in the great congregation: I will praise thee among much people.

19 O let not them that are mine enemies, triumph over me ungodly: neither let them wink with their eyes that hate me without a cause.

20 And why? their conspiring is not for peace: but they imagine deceitful words against them that are quiet in the land.

11 They gaped upon me with their mouths, and said: Fie on thee, he on thee, we saw it with our eyes.

12 This thou hast seen, O Lord: hold not thy tongue then, go not far from me, O Lord.

13 Awake, and stand up to judge my quarrel: avenge thou my cause, my God and my Lord.

14 Judge me, O Lord my God, according to thy righteousness: and let them not triumph over me.

15 Let them not say in their hearts, There, there, so would we have it: neither let them say, We have devoured him.

16 Let them be put to confusion and shame together, that rejoice at my trouble: let them be clothed with rebuke and dishonour, that boast themselves against me.

17 Let them be glad and rejoice, that favour my righteous dealing: yea, let them say always, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

18 And as for my tongue, it shall be talking of thy righteousness: and of thy praise all the day long.

Distichus. Psal. 36.

MY heart sheweth me the wickedness of the ungodly: that there is no fear of God before his eyes.

1 For he flattereth himself in his own sight: until his abominable sin be found out.

2 The words of his mouth are unrighteous and full of deceit: he hath left off to behave himself wisely, and to do good.

3 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

4 Thy mercy, O Lord, reacheth unto the heavens: and thy righteousness unto the clouds.

5 Thy righteousness standeth

like the strong mountains: thy judgments are like the great deep.

6 Thou, Lord, shalt save both man and beast. How excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

7 They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

8 For with thee is the well of life: and in the light shall we see light.

9 O continue forth thy loving kindness unto them that know thee: and thy righteousness unto them, that are true of heart.

10 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

11 There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.

Evening Prayer.

National. Psal. 37.

Rest not thy self because of the ungodly: neither be thou envious against the evil doers.

1 For they shall soon be cut down like the grass: and be withered even as the green herb.

2 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

3 Delight thou in the Lord: and he shall give thee thy hearts desire.

4 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to pass.

5 He shall make thy righteousness as clear as the light: and thy just dealing as the noon-day.

6 Hold thee still in the Lord, and abide patiently upon him: his griefs not thy self at him: his whole way doth prosper against

the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure: fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord; those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

11 But the meek spirited shall possess the earth: and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just: and gnaweth upon him with his teeth.

13 The Lord shall laugh him to scorn: for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow: to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time: and in the days of dearth they shall have enough.

20 As for the ungodly they shall perish, and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smok shall they consume away.

21 The ungodly borroweth, and payeth not again: but the righteous is merciful and liberal.

22 Such as are blessed of God, shall possess the land: and

they that are cursed of him, shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful and lendeth: and his seed is blessed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished: as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgment.

32 The law of his God is in his heart: and his goings shall not slide.

33 The ungodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

36 I my self have seen the ungodly in great power: and flourishing like a green bay-tree.

37 I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 Seek innocency, and take

and unto the thing that is
right: for that shall bring a
man peace at the last.

30 As for the transgressours,
they shall perish together: and
the end of the ungodly is, They
shall be rooted out at the last.

31 But the salvation of the
righteous cometh of the Lord:
who is also their strength in
the time of trouble.

32 And the Lord shall stand
by them, and save them: he
shall deliver them from the
ungodly, and shall save them,
because they put their trust in
him.

Morning Prayer.

Domine, ne in furore. Psal. 38.

PUt me not to rebuke, O
Lord, in thine anger: nei-
ther chasten me in thy heavy
displeasure.

2 For thine arrows stick fast
in me: and thy hand presseth
me sore.

3 There is no health in my
flesh, because of thy displeasure:
neither is there any rest in my
bones, by reason of my sin.

4 For my wickednesses are
gone over my head: and are
like a sore burden, too heavy
for me to bear.

5 My wounds stink, and are con-
rupt: through my foolishness.

6 I am brought into so great
trouble and misery: that I go
mourning all the day long.

7 For my loynes are filled with
a sore disease: and there is no
whole part in my body.

8 I am feeble and sore smitten:
I have roared for the very dis-
quietness of my heart.

9 Lord, thou knowest all my
desire: and my groaning is not
hid from thee.

10 My heart panteth, my
strength hath failed me: and
the sight of mine eyes is gone
from me.

11 My lovers and my neigh-
bours did stand looking upon
my trouble: and my kinsmen
stood afar off.

12 They also that sought after
my life, laid snares for me: and

they that went about to do me
evil, talked of wickedness,
and imagined deceit all the day
long.

13 As for me, I was like a
deaf man, and heard not: and
as one that is dumb, who doth
not open his mouth.

14 I became even as a man
that heareth not: and in whose
mouth are no reproofs.

15 For in thee, O Lord, have
I put my trust: thou shalt
answer for me, O Lord, my
God.

16 I have requir'd that they,
even mine enemies, should not
triumph over me: for when
my foot slipped, they rejoyced
greatly against me.

17 And I, truly, am set in the
plague: and my heaviness is
ever in my sight.

18 For I will confess my wick-
edness: and be sorry for my sin.

19 But mine enemies live,
and are mighty: and they that
hate me wrongfully, are many
in number.

20 They also that reward evil
for good, are against me: be-
cause I follow the thing that
good is.

21 Forsake me not, O Lord
my God: be not thou far from
me.

22 Haste thee to help me: O
Lord God of my salvation.

Dixi, Custodiam. Psal. 39.

ISaid, I will take heed to my
ways: that I offend not in
my tongue.

2 I will keep my mouth as it
were with a bridle: while the
ungodly is in my sight.

3 I held my tongue, and spake
nothing: I kept silence, yes,
even from good words, but it
was pain and grief to me.

4 My heart was hot within
me, and while I was thus
musing, the fire kindled: and
at the last I spake with my
tongue.

5 Lord, let me know my end,
and the number of my days:
that I may be certified how
long I have to live.

6 Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches and cannot tell who shall gather them.

8 And now, Lord, what is my hope : truly my hope is even in thee.

9 Deliver me from all mine offences : and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth : for it was thy doing.

11 Take thy plague away from me : I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

14 For I am a stranger with thee, and a sojourner : as all my fathers were.

15 O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

Expellens expellens. Psal. 40.

I waited patiently for the Lord : and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth : even a thanksgiving unto our God.

4 Many shall see it, and fear : and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord : and

turned not into the proud, and to sack as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts, which are to upward : and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them : they should be more than I am able to express.

8 Sacrifice, and meat-offering thou wouldest not : but mine ears hast thou opened.

9 Burnt-offerings, and sacrifice for sin hast thou not required : then said I, Lo, I come.

10 In the volume of the book it is written of me, that I should fulfill thy will, O my God : I am content to do it, yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation : lo, I will not restrain my lips. O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart : my talk hath been of thy truth and of thy salvation.

13 I have not kept back thy loving mercy, and truth : from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord : let thy loving kindness, and thy truth always preserve me.

15 For innumerable troubles are come about me, my sins have taken such hold upon me, that I am not able to look up : yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me : make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it : let them be driven backward and put to rebuke, that with me evil.

18 Let them be desolate, and rewarded with shame : that say

unto me, lie upon thee, lie upon thee.

19 Let all those that seek thee, be joyful, and glad in thee: and let such as love thy salvation say alway, The Lord be praised.

20 As for me, I am poor and needy: but the Lord careth for me.

21 Thou art my helper, and redeemer: make no long tarrying, O my God.

Evening Prayer.

Beatus qui intelligit. Psal. 41.
Blessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.

1 The Lord preserve him and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

2 The Lord comfort him, when he lieth sick upon his bed: make thou all his bed in his sickness.

3 I said, Lord, be merciful unto me: heal my soul, for I have sinned against thee.

4 Mine enemies speak evil of me: When shall he die, and his name perish?

5 And if he come to see me, he speaketh vanity: and his heart conceiveth falsehood within himself, and when he cometh forth, he telleth it.

6 All mine enemies whisper together against me: even against me do they imagine this evil.

7 Let the sentence of judgment proceed against him: and now that he lieth, let him rise up no more.

8 Yea, even mine own familiar friend, whom I trusted: who did also eat of my bread, hath said great evil of me.

9 But be thou merciful unto me, O Lord: raise thou me up again, and I shall reward them.

10 By this I know thou favourerest me: that mine enemies doth not triumph against me.

11 And when I shew in my mouth, thou withholdest me: and

still set me before thy face for ever.

12 Blessed be the Lord God of Israel: world without end, Amen.

Quemadmodum. Psal. 41.

Like as the hart desireth the water-brooks: so longeth my soul after thee, O God.

1 My soul is a thirst for God, yea, even for the living God: when shall I come to appear before the presence of God?

2 My tears have been my meat day and night: while they daily say unto me, Where is now thy God?

3 Now when I think thereupon, I pour out my heart by my self: for I went with the multitude, and brought them forth into the house of God;

4 In the voice of praise and thanksgiving: among such as keep holy-day.

5 Why art thou so full of heaviness, O my soul? and why art thou so disquieted within me?

6 Put thy trust in God: for I will yet give him thanks for the help of his countenance.

7 My God, my soul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

8 One deep calleth another, because of the noise of the water-piper: all thy waves and storms are gone over me.

9 The Lord hath granted his loving kindness on the day time: and in the night-season did I sing of him, and made my prayer unto the God of my life.

10 I will say unto the God of my strength, Why hast thou forgotten me: why go I thus heavily, while the enemy oppresseth me?

11 My bones are smitten asunder as with a sword: while mine enemies that trouble me cast me in the teeth;

12 Namely, while they say daily

daily unto me : Where is now thy God ?

14 Why art thou so vexed, O my soul : and why art thou so disquieted within me ?

15 O put thy trust in God : for I will yet thank him which is the help of my countenance and my God.

Judas me, Deus. Psal. 43.

Give sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee : and why go I so heavily, while the enemy oppresseth me ?

3 O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy, and gladness : and upon the harp will I give thanks unto thee, O God my God.

5 Why art thou so heavy, O my soul : and why art thou so disquieted within me ?

6 O put thy trust in God : for I will yet give him thanks, which is the help of my countenance, and my God.

Morning Prayer.

Deus, auribus. Psal. 44.

We have heard with our ears, O God, our fathers have told us : what thou hast done in their time of old.

2 How thou hast driven out the heathen with thy hand, and planted them in : how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword : neither was it their own arm that helped them.

4 But thy right hand, and thine arm, and the light of thy countenance : because thou hadst a favour unto them.

5 Thou art my King, O God : and help unto Jacob.

6 Through thee will we overthrow our enemies : and in thy Name will we tread them under that rise up against us.

7 For I will not trust in my bow : it is not my sword that shall help me.

8 But it is thou that savest us from our enemies : and puttest them to confusion that hate us.

9 We make our boast of God all day long : and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion : and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies : so that they which hate us, spoil our goods.

12 Thou sellest us be eaten up like sheep : and hast scattered us among the heathen.

13 Thou sellest thy people for nought : and takest no money for them.

14 Thou makest us to be rebuked of our neighbours : to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen : and that the people shake their heads at us.

16 My confusion is daily before me : and the shame of my face hath covered me.

17 For the voice of the slanderer and blasphemer : for the enemy, and avenger.

18 And though all this be come upon us, yet do we not forget thee : nor behave our selves proudly in thy covenant.

19 Our heart is not turned back : neither our feet gone out of thy way.

20 No, not when thou hast smitten us into the place of dragons : and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden

up our hands to any strange
God : shall not God search it
out ? for he knoweth the very
secrets of the heart.

25 For thy sake also are we
killed all the day long : and
are counted as sheep appointed
to be slain.

26 Up, Lord, why sleepest
thou : awake, and be not ab-
sent from us for ever.

27 Wherefore hidest thou thy
face : and forgettest our misery
and trouble ?

28 For our soul is brought
low, even unto the dust : our
belly cleaveth unto the ground.

29 Arise, and help us : and
deliver us for thy mercies sake.
Eructus cor meum. Psal. 45.

MY heart is inditing of a
good matter : I speak of
the things which I have made
unto the king.

2 My tongue is the pen : of
a ready writer.

3 Thou art fairer than the
children of men : full of grace
are thy lips, because God hath
blessed thee for ever.

4 Gird thee with thy sword
upon thy thigh, O thou most
mighty : according to thy wor-
ship and renown.

5 Good luck have thou with
thine honour : ride on, because
of the word of truth, of meek-
ness, and righteousness, and thy
right hand shall teach thee ter-
rible things.

6 Thy arrows are very sharp,
and the people shall be subdued
unto thee : even in the midst
among the kings enemies.

7 Thy seat, O God, endureth
for ever : the sceptre of thy
kingdom is a right sceptre.

8 Thou hast loved righte-
ousness, and hated iniquity :
wherefore God, even thy God,
hath anointed thee with the
oil of gladness above thy fel-
lows.

9 All thy garments smell of
myrrhe, aloes, and cassia : out
of the ivory palaces, whereby
they have made thee glad.

10 Kings daughters were a-

mong thy honourable women :
upon thy right hand did stand
the queen in a vesture of gold,
wrought about with divers co-
lours.

11 Harken, O daughter, and
consider, incline thine ear : for-
get also thine own people, and
thy fathers house.

12 So shall the King have
pleasure in thy beauty : for he
is thy Lord God, and worship
thou him.

13 And the daughter of Tyre
shall be there with a gift : like
as the rich also among the peo-
ple shall make their supplicati-
on before thee.

14 The Kings daughter is all
glorious within : her cloathing
is of wrought gold.

15 She shall be brought unto
the King in raiment of needle-
work : the virgins that be her
fellows, shall bear her compa-
ny, and shall be brought unto
thee.

16 With joy and gladness shall
they be brought : and shall en-
ter into the Kings palace.

17 In stead of thy fathers,
thou shalt have children : whom
thou mayest make princes in all
lands.

18 I will remember thy Name
from one generation to another :
therefore shall the people give
thanks unto thee, world with-
out end.

Domus noster refugium. Psal. 46.
God is our hope and strength :
a very present help in
trouble.

2 Therefore will we not fear
though the earth be moved :
and though the hills be carried
into the midst of the sea.

3 Though the waters there-
of rage and swell : and though
the mountains shake at the tem-
pest of the same.

4 The rivers of the flood
thereof shall make glad the ci-
ty of God : the holy place of
the tabernacle of the most
High.

5 God is in the midst of her,
therefore shall she not be mo-
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moved: God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world: he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us: the God of Jacob is our refuge.

Evening Prayer.

Omnis gentes, plaudite. Psal. 47.

O Clap your hands together all ye people: O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us: and the nations under our feet.

4 He shall choose out an heritage for us: even the worship of Jacob, whom he loved.

5 God is gone up with a merry noise: and the Lord with the sound of the trumpet.

6 O sing praises, sing praises unto our God: O sing praises, sing praises unto our King.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon his holy seat.

9 The princes of the people are joyned unto the people of the God of Abraham: for God, which is very high exalted, doth

defend the earth, as it were with a shield.

Magnus Dominus, Psal. 48.

Great is the Lord, and highly to be praised: in the city of our God, even upon his holy hill.

2 The hill of Sion is a safe place, and the joy of the whole earth: upon the north-side lieth the city of the great King: God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth: are gathered and gone by together.

4 They marvelled to see such things: they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow: as upon a woman in her travail.

6 Thou shalt break the ships of the sea: through the east wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts: in the city of our God: God upholdeth the same for ever.

8 We wait for thy loving kindness, O God: in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the worlds end: thy right hand is full of righteousness.

10 Let the mount Sion rejoyce, and the daughter of Juda be glad: because of thy judgments.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, set up her houses: that ye may tell them that come after.

13 For this God is our God for ever and ever: he shall be our guide unto death.

Audite hoc, omnes. Psal. 49.

O Hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world.

2 High and low, rich and poor: one with another.

3 My mouth shall speak of

willow: and my heart shall
melt of understanding.

4 I will incline mine ear to
the parable: and shew my dark
speech upon the harp.

5 Wherefore should I fear in
the day of wickedness: and
when the wickedness of my heels
compasseth me round about?

6 There be some that put
their trust in their goods: and
boast themselves in the multi-
tude of their riches.

7 But no man may deliver
his brother: nor make agree-
ment unto God for him.

8 For it cost more to redeem
their souls: so that he must let
that alone for ever.

9 Yea, though he live long:
and see not the grave.

10 For he seeth that wise men
also die, and perish together:
as well as the ignorant and
foolish, and leave their riches
for other.

11 And yet they think that
their houses shall continue for
ever: and that their dwell-
ing places shall endure from
one generation to another, and
call the lands after their own
names.

12 Nevertheless, man will
not abide in honour: seeing he
may be compared unto the beasts
that perish, this is the way of
them.

13 This is their foolishness:
and their posterity praise their
faying.

14 They lie in the hell like
sheep: death gnaweth upon
them: and the righteous shall
have dominion over them in
the morning: their beauty shall
consume in the sepulchre out of
their dwelling.

15 But God hath delivered
my soul from the place of hell:
for he shall receive me.

16 Be not thou afraid, though
dust be made rich: or if the glo-
ry of his house be increased.

17 For he shall carry nothing
away with him when he dieth:
neither shall his pomp follow
him.

18 For while he lived, he
counted himself an happy man:
and so long as thou doest well
unto thy self, man will speak
good of thee.

19 He shall follow the gene-
ration of his fathers: and shall
never see light.

20 Men being in honour hath
no understanding: but is com-
pared unto the beasts that perish.

Morning Prayer.

Deus Dignare. Psal. 10.

THe Lord, even the most
mighty God hath spoken:
and called the world, from the
rising up of the sun, unto the
going down thereof.

2 Out of Sion hath God ap-
peared: in perfect beauty.

3 Our God shall come, and
shall not keep silence: there
shall go before him a consuming
fire, and a mighty tempest shall
be stirred up round about him.

4 He shall call the heaven
from above: and the earth that
he may judge his people.

5 Gather my saints together
unto me: those that have made
covenant with me with sacrifice.

6 And the heavens shall de-
clare his righteousness: for God
is judge himself.

7 Hear, O my people, and I
will speak: I my self will re-
buke against thee, O Israel: for I
am God, even thy God.

8 I will not reprove thee be-
cause of thy sacrifices, or for
thy burnt-offerings: because they
were not alway before me.

9 I will take no bullock out
of thine house: nor he-goat out
of thy folds.

10 For all the beasts of the
forest are mine: and so are the
cattel upon a thousand hills.

11 I know all the fowls up-
on the mountains: and the
wild beasts of the field are in
my sight.

12 If I be hungry, I will not
tell thee: for the whole world
is mine, and all that is therein.

13 Thinkest thou that I will
eat bulis flesh: and drink the
blood of goats?

14 Offer unto God thanksgiving: and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God: Why dost thou preach my laws, and takest my covenant in thy mouth;

17 Whereas thou hatest to be reformed: and hast cast my words behind thee?

18 When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit.

20 Thou sittest and spakest against thy brother: yea, and hast slandered thine own mothers son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thyself: but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

23 Whose offereth me thanks and praise, he honoureth me: and to him that ordereth his conversation right, will I shew the salvation of God.

Miserere mei Deus. Psal. 51.

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

2 Wash me thoroughly from my wickedness: and cleanse me from my sin.

3 For I knowledg my faults: and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in

wickedness: and in sin hath my mother conceived me.

6 But so, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins, and put out all my misdeeds.

10 Make me a clean heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy spirit from me.

12 O give me the comfort of thy help again: and stablish me with thy free spirit.

13 Thou shalt I teach thy ways, O Lord: that the wicked: and sinners may be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, thou shalt not despise.

18 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

Psalm 141.

WHY boastest thou thyself, thou tyrant: that thou canst do mischief,

Whom the goodness of
God : endureth yet daily :

3 Thy tongue imagineth wicked-
ness : and with lies thou cut-
test like a sharp razor.

4 Thou hast loved unrighte-
ousness, more than goodness :
and to talk of lies more than
righteousness.

5 Thou hast loved to speak
all words that may do hurt : O
thou false tongue.

6 Therefore shall God destroy
thee for ever : he shall take
thee, and pluck thee out of thy
dwelling, and root thee out of
the land of the living.

7 The righteous also shall see
this, and fear : and shall laugh
him to scorn.

8 Lo, this is the man, that
sought not God for his strength :
but trusted unto the multitude
of his riches, and strengthened
himself in his wickedness.

9 As for me, I am like a green
olive-tree in the house of God :
my trust is in the tender mercy
of God for ever and ever.

10 I will always give thanks
unto thee for that thou hast
done : and I will hope in thy
Name, for thy saints like it
well.

Evening Prayer.

Psalm lxxviii.

The foolish body hath said
in his heart : there is no
God.

2 Corrupt are they, and be-
come abominable in their wicked-
ness : there is none that doeth
good.

3 God looked down from bea-
vens upon the children of men :
to see if there were any, that
would understand, and seek af-
ter God.

4 But they are all gone out of
the way, they are altogether
become abominable : there is al-
so none that doeth good, no not
one.

5 Are not they without un-
derstanding, that work wicked-
ness : eating up my people as if
they would eat bread : they have
not called upon God.

6 They were afraid where no
fear was : for God hath broken
the bones of him that beliegeth
thee : thou hast put them to
confusion, because God hath dis-
spised them.

7 Oh that the salvation were
given unto Israel out of
heaven : Oh that the Lord would
deliver his people out of capti-
vity !

8 Then should Jacob re-
joyce : and Israel should be right
glad.

Deus, in nomine. Psalm 54.

SAve me, O God, for the
Names sake : and avenge me
in thy strength.

2 Hear my prayer, O God,
and hearken unto the words of
my mouth.

3 For strangers are risen up
against me : and tyrants which
have not God before their eyes,
seek after my soul.

4 Behold, God is my helper :
the Lord is with them that up-
hold my soul.

5 He shall reward evil unto
mine enemies : destroy thou
them in thy truth.

6 An offering of a free heart
will I give thee, and praise thy
Name, O Lord : because it is so
comfortable.

7 For he hath delivered me
out of all my trouble : and mine
eye hath seen his desire upon
mine enemies.

Exaudi, Deus. Psalm 55.

Hear my prayer, O God :
and hide not thy self from
my petition.

2 Take heed unto me, and
hear me : how I mourn in my
prayer, and am vexed.

3 The enemy crieth so, and
the ungodly cometh on so fast :
for they are minded to do me
fame in mischief, so maliciously are
they set against me.

4 My heart is disquieted with-
in me : and the fear of death is
fallen upon me.

5 Fearfulness and trembling
are come upon me : and an hor-
rible dread hath overwhelmed
me.

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6 And I said, Whither shall I fly? for then would I flee away and be at rest.

7 Lo, then would I get me away far off: and remain in the wilderness.

8 I would make haste to escape: because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them: for I have spied unrighteousness, and strife in the city.

10 Day and night they go about within the walls thereof: mischief also and sorrow are in the midst of it.

11 Wickedness is therein: deceit and guile go not out of their streets.

12 For it is not an open enemy that hath done me this dishonour: for then I could have scorned it.

13 Neither was it mine adversary that did magnify himself against me: for then peradventure I would have hid myself from him.

14 But it was even thou, my companion: my guide, and mine own familiar friend.

15 We took sweet counsel together: and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell: for wickedness is in their dwellings and among them.

17 As for me, I will call upon God: and the Lord shall save me.

18 In the evening and morning, and at noon-day will I pray, and thou shalt instantly hear my voice.

19 It is he that hath delivered my soul in peace, from the snare that was against me: for there were many with me.

20 Yea, even God, that endureth forever, shall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him:

and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart: his words were smoother than oil, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty, and deceitful men shall not live out half their days: nevertheless my trust shall be in thee, O Lord.

Morning Prayer.

Psalm 103.

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O thou most High.

3 Nevertheless though I am sometimes afraid: yet put I my trust in thee.

4 I will praise God, because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words: all that they imagine, is to do me evil.

6 They hold all together, and keep themselves close: and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness: thou, O God, in thy displeasure shalt call them down.

8 Thou tellest my bitterness: put my tears into thy bottle: are not these things noted in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In God's word will I rejoice: in the Lord's word will I comfort me.

11 Yea, in God have I put

my trust: I will not be afraid
what men can do unto me.

12 Unto thee, O God, will I
pay my vows: unto thee will
I give thanks.

13 For thou hast delivered
my soul from death, and my feet
from falling: that I may walk
before God in the light of the
living.

Miserere mei, Deus. Psal. 57.

BE merciful unto me, O God,
be merciful unto me, for
my soul trusteth in thee: and
under the shadow of thy wings
shall be my refuge, until this
tyranny be overpast.

2 I will call unto the most
high God: even unto the God
that shall perform the cause
which I have in hand.

3 He shall send from hea-
ven: and save me from the re-
proof of him that would eat me
up.

4 God shall send forth his
mercy and truth: my soul is a-
mong lions.

5 And I lie even among the
children of men, they are set on
fire: whose teeth are spears and
arrows, and their tongue a sharp
sword.

6 Set up thy self, O God, a-
bove the heavens: and thy glo-
ry above all the earth.

7 They have laid a net for
my feet, and pressed down my
soul: they have digged a pit
before me, and are fallen into
the midst of it themselves.

8 My heart is fixed, O God,
my heart is fixed: I will sing
and give praise.

9 Awake up, my glory, awake
lute and harp: I my self will a-
wake right early.

10 I will give thanks unto
thee, O Lord, among the peo-
ple: and I will sing unto thee
among the nations.

11 For the greatness of thy
mercy reacheth unto the hea-
vens: and thy truth unto the
clouds.

12 Set up thy self, O God, a-
bove the heavens: and thy glo-
ry above all the earth.

si non cesses. Psal. 58.

RE your minds sit upon
righteousness, O ye con-
gregation: and do ye judge the
thing that is right, O ye sons
of men?

2 Yes, ye imagine mischief in
your heart upon the earth: and
your hands deal with wicked-
ness.

3 The ungodly are froward
even from their mothers womb:
as soon as they are born, they go
astray and speak lies.

4 They are as venomous as the
poison of a serpent: even like
the deaf adder that stoppeth her
ears.

5 Which refuseth to hear the
voice of the charmer: charm he
never so wisely.

6 Break their teeth, O God,
in their mouths, Gaste the jaw-
bones of the lions, O Lord: let
them fall away like water that
runneth away, and when they
shoot their arrows let them be
rooted out.

7 Let them consume away
like a snail, and be like the
untimely fruit of a woman:
and let them not see the
sun.

8 Or ever your pots be mak-
hot with thorns: so let indig-
nation vex him even as a thing
that is raw.

9 The righteous shall re-
joyce when he seeth the ven-
geance: he shall wash his foot-
steps in the blood of the un-
godly.

10 So that a man shall say, Ve-
rily there is a reward for the
righteous: doubtless there is a
God that judgeth the earth.

Evening Prayer.

Erpe me de inimicis. Psal. 59.

Deliver me from mine en-
emies, O God: defend me
from them that rise up against
me.

2 O deliver me from the wick-
ed doers: and save me from the
blood-thirsty men.

3 For lo, they lie waiting
for my soul: the mighty men
are gathered against me with-

out any offence or fault of me,
O Lord.

4 They run and prepare themselves without my fault : arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen : and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening : they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips : for who loatheth them ?

8 But thou, O Lord, shalt have them in derision : and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee : for thou art the God of my refuge.

10 God hath sworn me his goodness plentifully : and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it : but scatter them abroad among the people, and put them down, O Lord our defence.

12 For the sin of their mouth, and for the words of their lips they shall be taken in their pride : and why ? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish : and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return : grin like a dog, and will go about the city.

15 They will run here and there for meat : and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning : for thou hast been my defence and refuge, in the day of my trouble.

17 Praise thee, O my strength,

will I sing : for thou, O God art my refuge, and my merciful God.

Psalm 124.

O God, thou hast cast us out, and scattered us abroad : thou hast also been displeased, O turn thee unto us again.

2 Thou hast moved the land and divided it : heal the fountains thereof, for it shall be.

3 Thou hast showed thy people heavy things : thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee : that they may triumph because of the truth.

5 Therefore were thy beloved delivered : help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice, and will divide Shechem : and mete out the valley of Succoth.

7 Gilead is mine, and Manasse is mine : Ephraim also is the strength of my head : Juda is my law-giver.

8 Moab is my washpot, over Edom will I cast out my shoe : Philistia be thou glad of me.

9 Who will lead me into the strong city : who will bring me into Edom ?

10 Hast not thou cast us out, O God : wilt not thou, O God, go out with our hosts ?

11 O be thou our help in trouble : for vain is the help of man.

12 Through God will we do great acts : for it is he that shall tread down our enemies.

Psalm 125.

Hear my cryings, O God : give ear unto my prayer.

2 From the ends of the earth, will I call upon thee : when my heart is in heaviness.

3 O let me up upon the rock that is higher than I : for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever : and my trust

shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life: that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy Name: that I may daily perform my vows.

Morning Prayer.

Nonne Deo. Psal. 63.

MY soul truly waiteth still upon God: for of him cometh my salvation.

1 He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall.

2 How long will ye imagine mischief against every man: ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

3 Their device is only how to put him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curse with their heart.

4 Nevertheless, my soul, wait thou still upon God: for my hope is in him.

5 He truly is my strength, and my salvation: he is my defence, so that I shall not fall.

6 In God is my health and my glory: the rock of my might, and in God is my trust.

7 O put your trust in him alway, ye people: pour out your hearts before him, for God is our hope.

8 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter than vanity it self.

9 O trust not in wrong and

robbery, give not your selves unto vanity: if riches increase, set not your hearts upon them.

10 God speak once, and twice I have also heard the same: That power belongeth unto God.

11 And that thou, Lord, art merciful: for thou rewardest every man according to his work.

Deus, Deus meus. Psal. 63.

O God, thou art my God: early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee: in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness: that I might behold thy power and glory.

4 For thy loving kindness is better than the life it self: my lips shall praise thee.

5 As long as I live will I magnifie thee on this manner, and lift up my hands in thy Name.

6 My soul shall be satisfied even as it were with marrow and fatness: when my mouth praiseth thee with joyful lips.

7 Have I not remembered thee in my bed: and thought upon thee when I was waking?

8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoice.

9 My soul hangeth upon thee: thy right hand hath upheld me.

10 These also that seek the hurt of my soul: they shall go under the earth.

11 Let them fall upon the edge of the sword: that they may be a portion for foxes.

12 But the King shall rejoice in God; all they also that swear by him, shall be commended: for the mouth of them that speak lies, shall be stopped.

Exaudi, Deus. Psal. 64.

Hear my voice, O God, in my prayer: preserve me

life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.

3 Who have whet their tongue like a sword: and shoot out their arrows, even bitter words.

4 That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not.

5 They encourage themselves in mischief: and commune among themselves, how they may lay snares, and say, that no man shall see them.

6 They imagine wickedness, and practise it: that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea, their own tongues shall make them fall: insomuch that who so seeth them shall laugh them to scorn.

9 And all men that see it, shall say, This hath God done: for they shall perceive that it is his work.

10 The righteous shall rejoice in the Lord, and put his trust in him: and all they that are true of heart, shall be glad.

Evening Prayer.

Te decet hymnus. Psal. 65.

Thou, O God, art praised in Sion: and unto thee shall the vow be performed in Jerusalem.

2 Thou that bearest the prayer: unto thee shall all flesh come.

3 My misdeeds prevail against me: O be thou merciful unto our sins.

4 Blessed is the man whom thou chooseth, and receiveth unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our salvation:

thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains: and is girded about with power.

7 Who stilleth the raging of the sea: and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth, shall be afraid at thy tokens: thou that makest the out-goings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with thy goodness: and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness: and the little hills shall rejoice on every side.

14 The folds shall be full of sheep: the valleys also shall stand so thick with corn, that they shall laugh and sing.

Jubilate Deo. Psal. 66.

O Be joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 O come hither, and behold the works of God: how wonderful he is in his doing towards the children of men.

5 He turned the sea into dry land : so that they went through the water on foot : there did we rejoyce thereof.

6 He ruleth with his power for ever, his eyes behold the people : and such as will not believe, shall not be able to exalt themselves.

7 O praise our God ye people : and make the voice of his praise to be heard ;

8 Who holdeth our soul in life : and suffereth not our feet to slip.

9 For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

10 Thou broughest us into the snare : and laidst trouble upon our loynes.

11 Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughest us out into a wealthy place.

12 I will go into thine house with burnt offerings : and will pay thee my vows which I promised with my lips, and spake with my mouth when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

14 O come hither and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

15 I called unto him with my mouth : and gave him praises with my tongue.

16 If I incline unto wickedness, with mine heart : the Lord will not hear me.

17 But God hath heard me : and considered the voice of my prayer.

18 Praised be God who hath not cast out my prayer : nor turned his mercy from me.

Deus miseratur. Psal. 67.

God be merciful unto us, and bless us : and shew us the light of his countenance and be merciful unto us ;

2 That thy way may be known

upon earth : thy saving health among all nations.

3 Let the people praise thee, O God : yea, let all the people praise thee.

4 O let the nations rejoyce and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God : let all the people praise thee.

6 Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

7 God shall bless us : and all the ends of the world shall fear him.

Morning Prayer.

Exurgat Deus. Psal. 68.

Let God arise, and let his enemies be scattered : let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away : and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad, and rejoyce before God : let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name : magnifie him that rideth upon the heavens, as it were upon a horse ; praise him, in his Name, yea, and rejoyce before him.

5 He is a father of the fatherless, and defendeth the cause of the widows : even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity : but let the rumagates continue in scarceness.

7 O God, when thou wentest forth before the people : when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence

The xliij. day.

The Psalms.

The xliij. day.

of God: even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited: and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan: mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dog may be red through the same.

24 It is well seen, O God, how thou goest: how thou my God and King goest in the sanctuary.

25 The fingers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Juda their counsel: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in us.

29 For thy temples sake at Jerusalem: so shall kings bring presents unto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver: and when he hath scattered the people that delight in war.

31 Then shall the princes come out of Egypt: the Moabians and shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O sing praises unto the Lord.

33 Who sitteth in the heavens over all from the beginning: so, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel: his worship and strength is in the clouds.

The xliij. day.

The Psalms.

The xliij. day.

thou in thy holy places : even in the truth of thy saluati-
the God of Israel ; he will give on.
strength and power unto his
people ; blessed be God.

Evening Prayer.

Saluum me fac. Psal. 69.

SAve me, O God : for the wa-
ters are come in, even unto
my soul.

2 I stick fast in the deep
mire, where no ground is : I
am come into deep waters, so
that the floods run over me.

3 I am weary of crying, my
throat is dry : my sight faileth
me for waiting so long upon
my God.

4 They that hate me with-
out a cause, are more than
the hairs of my head : they
that are mine enemies, and
would destroy me guiltless, are
mighty.

5 I paid them the things that
I never took : God, thou
knowest my simpleness, and
my faults are not hid from
thee.

6 Let not them that trust in
thee, O Lord God of hosts, be
ashamed for my cause : let not
those that seek thee, be con-
founded through me, O Lord
God of Israel.

7 And why ? for thy sake
have I suffered reproof : shame
hath covered my face.

8 I am become a stranger
unto my brethren : even an
alien unto my mothers chil-
dren.

9 For the zeal of thine house
hath even eaten me : and the
rebukes of them that rebuked
thee, are fallen upon me.

10 I wept and chastised my
self with fasting : and that was
turned to my reproof.

11 I put on sackcloth also :
and they jested upon me.

12 They that sit in the gates,
speak against me : and the drum-
mards make songs upon me.

13 But, Lord, I make my
prayer unto thee : in an accept-
able time.

14 Hear me, O God, in the

15 Take me out of the mire,
that I sink not : O let me be
delivered from them that hate
me, and out of the deep wa-
ters.

16 Let not the water-flood
drown me, neither let the deep
swallow me up : and let not
the pit shut her mouth upon
me.

17 Hear me, O Lord, for thy
loving kindness is comforta-
ble : turn thee unto me, ac-
cording to the multitude of thy
mercies.

18 And hide not thy face
from thy servant, for I am in
trouble : O haste thee, and hear
me.

19 Draw nigh unto my soul,
and save it : O deliver me be-
cause of mine enemies.

20 Thou hast known my re-
proof, my shame, and my dis-
honour : mine adversaries are
all in thy sight.

21 Thy rebuke hath broken
my heart, I am full of heav-
iness : I looked for some to have
pity on me, but there was no
man, neither found I any to
comfort me.

22 They gave me gall to eat :
and when I was thirsty, they
gave me vinegar to drink.

23 Let their table be made a
snare to take themselves with-
al : and let the things that
should have been for their
wealth, be unto them an occa-
sion of falling.

24 Let their eyes be blinded,
that they see not : and ever
bow thou down their backs.

25 Pour out thine indig-
nation upon them : and let thy
wrathful displeasure take hold
of them.

26 Let their habitation be
void : and no man to dwell in
their tents.

27 For they persecute him
whom thou hast smitten : and
they talk how they may vex
them whom thou hast wound-

18 Let them fall from one wickedness to another : and not come into thy righteousness.

19 Let them be wiped out of the book of the living : and not be written among the righteous.

20 As for me, when I am poor and in heaviness : thy help, O God, shall lift me up.

21 I will praise the Name of God with a song : and magnifie it with thanksgiving.

22 This also shall please the Lord : better than a bullock that hath horns and hoofs.

23 The humble shall consider this, and be glad : seek ye after God, and your soul shall live.

24 For the Lord heareth the poor : and despiseth not his prisoners.

25 Let heaven and earth praise him : the sea and all that moveth therein.

26 For God will save Sion, and build the cities of Juda : that men may dwell there, and have it in possession.

27 The posterity also of his servants shall inherit it : and they that love his Name, shall dwell therein.

Deus in adiutorium. Psal. 70.

HAste thee, O God, to deliver me : make haste to help me, O Lord.

2 Let them be ashamed and confounded, that seek after my soul : let them be turned backward and put to confusion, that wish me evil.

3 Let them for their reward be soon brought to shame : that cry over me, There, there.

4 But let all those that seek thee, be joyful and glad in thee : and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor and in misery : haste thee unto me, O God.

6 Thou art my helper, and my redeemer : O Lord, make no long tarrying.

Morning Prayer.

In te Domine speravi. Psal. 71.

IN thee, O Lord, have I put my trust, let me never be put to confusion : but rid me, and deliver me in thy righteousness : incline thine ear unto me, and save me.

2 Bethou my stronghold, whereunto I may alway resort : thou hast promised to help me, for thou art my house of defence and my castle.

3 Deliver me, O my God, out of the hand of the ungodly : out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for : thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born : thou art he that took me out of my mothers womb, my praise shall be always of thee.

6 I am become as it were a monster unto many : but my sure trust is in thee.

7 O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age : forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying : God hath forsaken him, persecute him and take him, for there is none to deliver him.

10 Go not far from me, O God : my God, haste thee to help me.

11 Let them be confounded and perish, that are against my soul : let them be covered with shame and dishonour, that seek to do me evil.

12 As for me, I will patiently abide alway : and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up: until now: therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high: and great things are they that thou hast done: O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me: and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour: and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy One of Israel.

21 My lips will be full when I sing unto thee: and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame, that seek so to do me evil.

Psalm judgment. Psalm 72.

23 O King thy judgments, O God: and thy righteousness unto the Kings of the earth.

24 Then shall he judge thy people according unto right: and defend the poor.

25 The mountains also shall bring peace: and the little hills righteousness unto the people.

26 He shall keep the simple folk by their right: defend the children of the poor, and punish the wrong doer.

27 They shall fear thee, as long as the sun and moon endureth: from one generation to another.

28 He shall come down like the rain into a fleece of wool: even as the drops that water the earth.

29 In his time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth.

30 His dominion shall be also from the one sea to the other: and from the flood unto the worlds end.

31 They that dwell in the wilderness, shall kneel before him: his enemies shall lick the dust.

32 The kings of Tharsis, and of the Isles shall give presents: the kings of Arabia and Saba shall bring gifts.

33 All kings shall fall down before him: all nations shall do him service.

34 For he shall deliver the poor, when he crieth: the needy also, and him that hath no helper.

35 He shall be favourable to the simple and needy: and shall preserve the souls of the poor.

36 He shall deliver their souls from falsehood and wrong: and dear shall their blood be in his sight.

37 He shall live, and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him, and daily shall he be praised.

38 There shall be an heap of corn in the earth, high upon the hills: his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

39 His Name shall endure for ever, his Name shall remain under the sun among the posterities: which shall be blessed through him, and all the heathen shall praise him.

40 Blessed be the Lord God, even the God of Israel: which only doeth wondrous things.

41 And blessed be the Name

of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen.

Evening Prayer.

Quam bonus Israel. Psal. 73.

TRuly God is loving unto Israel: even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone: my treadings had well-nigh slipped.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death: but are lusty and strong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cause that they are so holden with pride: and overwhelmed with cruelty.

7 Their eyes swell with fatness: and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy: their talking is against the most High.

9 For they stretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and therefore such they no small advantage.

11 Tush, say they, how should God perceive it: is there knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished: and chastened every morning.

14 Yea, and I had almost said even as they: but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this: but it was too hard for me.

16 Until I went into the san-

ctuary of God: then understood I the end of these men.

17 Namely, how thou dost set them in slippery places: and castest them down, and destroyest them.

18 Oh how suddenly do they consume: perish, and come to a fearful end!

19 Yea, even like as a dream when one awaketh: so shall thou make their image to vanish out of the city.

20 Thus my heart was grieved: and it went even through my reins.

21 So foolish was I, and ignorant: even as it were a beast before thee.

22 Nevertheless, I am always by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel: and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth, that I desire in comparison of thee.

25 My flesh and my heart fail: but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works in the gates of the daughter of Zion.

Or Shall Deus? Psal. 74.

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

1 O think upon thy congregation: whom thou hast purchased, and redeemed of old.

2 Think upon the tribe of thine inheritance: and moving Sion, wherein thou hast dwelt.

3 Lift up thy feet that thou mayest utterly destroy every enemy: which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations: and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have set fire upon thy holy places: and have defiled the dwelling place of thy Name, even unto the ground.

9 Yea, they said in their hearts, let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more: no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand: why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old: the help that is done upon earth, he doeth it himself.

14 Thou didst divide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains, and waters out of the hard rocks: thou driedst up mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth: thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed: but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the presumption of them that hate thee, increaseth ever more and more.

Morning Prayer.
Confitebor tibi. Psal. 75.

U NTO thee, O God, do we give thanks: yea, unto thee do we give thanks.

3 Thy Name also is so high: and that do thy wondrous works declare.

3 When I receive the congregation: I shall judge according unto right.

4 The earth is weak, and all the inhabitants thereof: I bear up the pillars of it.

5 I said unto the fools, Deal not so madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west: nor yet from the south.

8 And why? God is the Judge: he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly also will I break: and the

horns of the righteous shall be exalted.

Notus in Judaea. Psal. 76.

IN Jury is God known: his Name is great in Israel.

1 At Salem is his tabernacle: and his dwelling in Sion.

2 There brake he the arrows of the bow: the shield, the sword, and the battel.

3 Thou art of more honour and might: than the hills of the robbers.

4 The proud are robbed, they have slept their sleep: and all the men whose hands were mighty, have found nothing.

5 At thy rebuke, O God of Jacob: both the chariot and horse are fallen.

6 Thou, even thou art to be feared: and who may stand in thy sight, when thou art angry?

7 Thou didst cause thy judgment to be heard from heaven: the earth trembled, and was still.

8 When God arose to judgment: and to help all the meek upon earth.

9 The fierceness of man shall turn to thy praise: and the fierceness of them shalt thou refrain.

10 Promise unto the Lord your God, and keep it, all ye that are round about him: bring presents unto him that ought to be feared.

11 He shall refrain the spirit of princes: and is wonderful among the kings of the earth.

Vox mea ad Dominum. Psal. 77.

I Will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: my sorrow ran, and ceased not in the night season, my soul refused comfort.

3 When I am in heaviness, I will think upon God: when my heart is vexed, I will complain.

4 Thou holdest mine waking: I am so feeble that I cannot speak.

5 I have considered the days of old: and the years that are past.

6 I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever: and will he be no more intreated?

8 In his mercy clean gone for ever: and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he shut up his loving kindness in displeasure?

10 And I said, It is mine own infirmity: but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord: and call to mind thy wonders of old time.

12 I will think also of all thy works: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God as our God?

14 Thou art the God that doest wonders: and hast declared thy power among the people.

15 Thou hast mightily delivered thy people: even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The clouds poured out water, the air thundred: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone upon the ground, the earth was moved and shook withal.

19 Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not known.

20 Thou holdest thy

sheep: by the hand of Mo-
ses and Aaron.

Evening Prayer.

Attendite, popule. Psal. 78.

Hear my law, O my people:
incline your ears unto the
words of my mouth.

1 I will open my mouth in a
parable: I will declare hard sen-
tences of old;

2 Which we have heard and
known: and such as our fathers
have told us;

3 That we should not hide
them from the children of the
generations to come: but to
shew the honour of the Lord,
his mighty and wonderful works
that he hath done.

4 He made a covenant with
Jacob, and gave Israel a law:
which he commanded our fore-
fathers to teach their children;

5 That their posterity might
know it: and the children
which were yet unborn;

6 To the intent that when
they came up: they might shew
their children the same;

7 That they might put their
trust in God: and not to forget
the works of God, but to keep
his commandments;

8 And not to be as their fore-
fathers, a faithless and stubborn
generation: a generation that
let not their heart aright, and
whose spirit cleaveth not sted-
fastly unto God;

9 Like as the children of E-
phraim: who being harnessed,
and carrying bows, turned
themselves back in the day of
battel.

10 They kept not the cove-
nant of God: and would not
walk in his law;

11 But forgot what he had
done: and the wonderful
works that he had shewed for
them.

12 Marvellous things did he
in the sight of our forefathers,
in the land of Egypt: even in
the field of Zoan.

13 He divided the sea, and let
them go through: he made the

14 In the day-time also he led
them with a cloud: and all the
night through with a light of
fire.

15 He clave the hard rocks in
the wilderness: and gave them
drink thereof, as it had been
out of the great depth.

16 He brought waters out of
the stony rock: so that it gush-
ed out like the rivers.

17 Yet for all this they sin-
ned more against him: and pro-
voked the most Highest in the
wilderness.

18 They tempted God in their
hearts: and required meat for
their lust.

19 They spake against God al-
so, saying: Shall God prepare
a table in the wilderness?

20 He smote the stony rock in-
deed, that the water gushed out,
and the streams flowed withal:
but can he give bread also, or
provide flesh for his people?

21 When the Lord heard this,
he was wroth: so the fire was
kindled in Jacob, and there came
up heavy displeasure against
Israel.

22 Because they believed not
in God: and put not their trust
in his help.

23 So he commanded the
clouds above: and opened the
doors of heaven.

24 He rained down manna al-
so upon them for to eat: and
gave them food from heaven.

25 So man did eat angels
food: for he sent them meat
enough.

26 He caused the east wind
to blow under heaven: and
through his power he brought
in the south-west wind.

27 He rained flesh upon them
as thick as dust: and feathered
fowls like as the sand of the
sea.

28 He let it fall among their
rents: even round about their
habitation.

29 So they did eat, and were
well filled, for he gave them
their own desire: they were
not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them: yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more: and believed not his wondrous works.

33 Therefore their days did he consume in vanity: and their years in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembered that God was their strength: and that the high God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their iniquities: and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness: and grieved him in the desert.

42 They turned back and tempted God: and moved the holy One in Israel.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpillar: and their labour unto the grasshopper.

48 He destroyed their vines with hail stones: and their mulberry-trees with the frost.

49 He smote their cattle also with hail-stones: and their flock with hot thunder-bolts.

50 He cast upon them the fury of his wrath, anger, displeasure and trouble: and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death: but gave their life over to the pestilence.

52 And smote all the first-born in Egypt: the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep: and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear: and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary: even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies.

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bow.

59 For they grieved him with their hill altars: and provoked him to displeasure with their images.

60 When God heard this, he was wroth: and took sore displeasure at Israel.

61 So that he forsook the tabernacle in Shilo: even the tent that he had pitched among men.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over also unto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not given to marriage.

65 Their priests were slain with the sword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetual shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Judah: even the hill of Sion which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant: and took him away from the sheep-folds.

72 As he was following the ewe great with young ones, he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

Morning Prayer.

Dist. verser. Psal. 79.

O God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousy burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling-place.

8 O remember not our old sin, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins for thy Names sake.

10 Wherefore do the heathen say: Where is now their God?

11 O let the vengeance of thy servants blood that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, seven-fold into their bosom.

14 So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

2nd regis Israel. Psal. 80.

Hear, O thou Shepherd of Israel, thou that leadest Joseph like a sheep: shew thyself also, thou that sittest upon the cherubims.

2 Before Ephraim, Benjamin, and Manasse: stir up thy strength, and come and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears: and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest room for it: and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven: behold, and visit this vine;

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy self.

16 It is burnt with fire and cut down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord

God of hosts: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

Sing we merrily unto God our strength: make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel: if thou wilt hearken unto me,

10 There shall no strange god be in thee: neither shalt thou worship any other God.

11 I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice: and Israel would not obey me.

13 So I gave them up unto their own hearts lusts: and let them follow their own imaginations.

14 O that my people would have hearkened unto me: for if Israel had walked in my ways,

15 I should soon have put down their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have been found

but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour: and with honey out of the stony rock should I have satisfied thee.

Evening Prayer.

Deus Retit. Psal. 82.

God standeth in the congregation of princes: he is a judge among gods.

2 How long will ye give wrong judgment: and accept the persons of the ungodly?

3 Defend the poor and fatherless: see that such as are in need and necessity have right.

4 Deliver the out-cast and poor: save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness: all the foundations of the earth are out of course.

6 I have said, Ye are gods: and ye are all the children of the most Highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus, quis similis? Psal. 83.

Hold not thy tongue, O God, keep not still silence: refrain not thy self, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee have lifted up their head.

3 They have imagined craftily against thy people: and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent: and are confederate against thee.

6 The tabernacles of the Edomites and the Himselites: the Moabites and Hagarens,

7 Geshur, and Ammon, and A-

malech: the Philistines with them that dwell at Tyre.

8 Assur also is joyned with them: and have holpen the children of Aot.

9 But do thou to them, as unto the Madianites: unto Sile-ri, and unto Jabin at the brook of Kison;

10 Who perished at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmans.

12 Who say, Let us take to our selves: the houses of God in possession.

13 O my God, make them like unto a wheel: and as the stubble before the wind.

14 Like as the fire that burneth up the wood: and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest: and make them afraid with thy storm.

16 Make their faces ashamed, O Lord: that they may seek thy Name.

17 Let them be confounded and vexed evermore and more: let them be put to shame and perish.

18 And they shall know that thou whose Name is Jehovah: art only the most Highest over all the earth.

Quam dilecta! Psal. 84.

O How amiable are thy dwellings: thou Lord of hosts!

2 My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoyce in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young: even thy altar, O Lord of hosts, my King, and my God.

4 Blessed are they that dwell in thy house: they will be always praising thee.

Blessed

5 Blessed is the man whose strength is in thee: in whose heart are thy ways.

6 Who going through the vale of misery, use it for a well: and the pools are filled with water.

7 They will go from strength to strength: and unto the God of gods appeareth every one of them in Zion.

8 O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

9 Behold, O God, our defender: and look upon the face of thine Anointed.

10 For one day in thy courts: is better than a thousand.

11 I had rather be a door-keeper in the house of my God: than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

Benedixisti, Domine. Psal. 85.

Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people: and covered all their sin.

3 Thou hast taken away all thy displeasure: and turned thy self from thy wrathful indignation.

4 Turn us then, O God our Saviour: and let thine anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again and quicken us: that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord: and grant us thy salvation.

8 I will hearken what the Lord God will say concerning

me: for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth: and righteousness hath looked down from heaven.

12 Yes, the Lord shall shew loving kindness: and our land shall give her increase.

13 Righteousness shall go before him: and he shall direct his going in the way.

Morning Prayer.

Teclina, Domine. Psal. 86.

Bow down thine ear, O Lord, and hear me: for I am poor and in misery.

2 Preserve thou my soul, for I am holy: my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee: for thou hearest me.

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorify thy Name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O Lord, my heart is set upon thee, that I may not be

13 I will thank thee, O Lord my God, with all my heart: and will praise thy Name for evermore.

14 For great is thy mercy toward me: and thou hast delivered my soul from the nethermost hell.

15 O God, the proud are risen against me: and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

16 But thou, O Lord God, art full of compassion and mercy: long suffering, plentiful in goodness and truth.

17 O turn thee then unto me, and have mercy upon me: give thy strength unto thy servant, and help the son of thine handmaid.

18 Shew some token upon me for good, that they who hate me may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

Fundamenta eius. Psal. 87.

His foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 A Very excellent things are spoken of thee: thou city of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Moabians, so, there was he born.

5 And of Sion it shall be reported, that he was born in her: and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people: that he was born there.

7 The fingers also and trumpeters shall be rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my salvation, I have cried day and night before thee: O let my prayer come into thy presence, incline

1 For my soul is full of trouble: and my life draweth nigh unto hell.

2 I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

3 Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from thy hand.

4 Thou hast laid me in the lowest pit: in a place of darkness, and in the deep.

5 Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

6 Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

7 I am so fast in prison: that I cannot get forth.

8 My light faileth for very trouble: Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

9 O if thou shew wonders among the dead: or shall the dead rise up again, and praise thee?

10 Shall thy loving kindness be shewed in the grave: or thy faithfulness in destruction?

11 Shall thy wondrous works be known in the dark: and thy righteousness in the land where all things are forgotten?

12 Unto thee have I cried, O Lord: and early shall my prayer come before thee.

13 Lord, why abhorrest thou my soul: and hidest thou thy face from me?

14 I am in misery, and like unto him that is at the point to die: even from my youth up thy pangs have I suffered with a troubled mind.

15 Thy wrathful displeasure goeth over me: and the fear of thee hath undone me.

16 They came round about me daily like water: and compassed me together on every

The xvij. day.

The Psalms.

The xvij. day.

18 My lovers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Evening Prayer.

Miserere Domini. Psal. 89.

MY song shall be alway of the loving kindness of the Lord: with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever: thy truth shalt thou stablish in the heavens,

3 I have made a covenant with my chosen: I have sworn unto David my servant,

4 Thy seed will I stablish for ever: and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the saints.

6 For who is he among the clouds: that shall be compared unto the Lord?

7 And what is he among the gods: that shall be like unto the Lord?

8 God is very greatly to be feared in the counsel of the saints: and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee: thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south: Tabor and Hermon shall rejoice in thy Name.

Strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat: mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoice in thee: they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name: and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength: and in thy loving kindness thou shalt lift up our horns.

19 For the Lord is our defence: the holy One of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst: I have laid help upon one that is mighty, I have exalted one chosen out of the people.

21 I have found David my servant: with my holy oyl have I anointed him.

22 My hand shall hold him fast: and my arm shall strengthen him.

23 The enemy shall not be able to do him violence: the son of wickedness shall not hurt him.

24 I will smite down his foes before his face: and plague them that hate him.

25 My truth also and my mercy shall be with him: and in my Name shall his horn be exalted.

26 I will set for him dominion also in the sea: and his right hand in the floods.

27 He shall call me, Thou art my Father: my God, and my strong salvation.

28 And I will make him my first-born: higher than the kings of the earth.

29 My mercy will I keep for him for evermore: and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever: and his

31 But if his children forsake my law: and walk not in my judgments,

32 If they break my statutes, and keep not my commandments: I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving kindness will I not utterly take from him: nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever: and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon: and as the faithful witness in heaven.

37 But thou hast abhorred, and forsaken thine Anointed: and art displeased at him.

38 Thou hast broken the covenant of thy servant: and cast his crown to the ground.

39 Thou hast overthrown all his hedges: and broken down his strong holds.

40 All they that go by spoil him: and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies: and made all his adversaries to rejoyce.

42 Thou hast taken away the edge of his sword: and givest him not victory in the battel.

43 Thou hast put out his glory: and cast his throne down to the ground.

44 The days of his youth hast thou shortened: and covered him with dishonour.

45 Lord, how long wilt thou hide thy self, for ever: and still thy wrath burn like fire?

46 O remember how short my time is: wherefore hast thou made all men for nought?

47 What man is he that liveth, and shall not see death: and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old

loving kindneses: which thou swarest unto David in thy truth?

49 Remember, Lord, the rebuke that thy servants have: and how I do bear in my bosom the rebukes of many people.

50 Where with thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed: praised be the Lord for evermore. Amen, and Amen.

Morning Prayer.

Dominus refugium. Psal. 90.

Lord, thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

5 As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

6 In the morning it is green and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

9 For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten, and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow, so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even

The xviii. day.

The Psalms.

The xviii. day.

thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days: that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last: and be gracious unto thy servants.

14 O satisfie us with thy mercy, and that soon: so shall we rejoyce, and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

16 Shew thy servants thy work: and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy work.

Qui habitat. Psal. 91.

WHoso dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

1 I will say unto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

2 For he shall deliver thee from the snare of the hunter: and from the noisome pestilence.

3 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

4 Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day,

5 For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day.

6 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

7 Yes, with thine eyes shalt thou behold: and see the reward of the ungodly.

8 For thou, Lord, art my hope: thou hast set thine house of defence very high.

9 There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

10 For he shall give his angels charge over thee: to keep thee in all thy ways.

11 They shall bear thee in their hands: that thou hurt not thy foot against a stone.

12 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

13 Because he hath set his love upon me, therefore will I deliver him: I will set him up because he hath known my Name.

14 He shall call upon me, and I will hear him: yea, I am with him in trouble, I will deliver him, and bring him to honour.

15 With long life will I satisfy him: and show him my salvation.

Bonus est confiteri. Psal. 91.

IT is a good thing to give thanks unto the Lord: and to sing praises unto thy Name, O most High.

2 To tell of thy loving kindness early in the morning: and of thy truth in the night season.

3 Upon an instrument of ten strings, and upon the lute: upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad, through thy work: and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very deep.

6 An unwise man doth not well consider this: and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish: then shall they be destroyed for ever: but thou, Lord, art the most High for evermore.

8 For lo, thine enemies, O

Lord, lo, thine enemies shall perish: and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted, like the horn of an unicorn: for I am anointed with fresh oyl.

10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree: and shall spread abroad like a cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well-liking.

14 That they may shew how true the Lord my strength is: and that there is no unrighteousness in him.

Evening Prayer.

Dominus reprobis. Psal. 27.

The Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure: that it cannot be moved.

3 Ever since the world began hath thy seat been prepared: thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice: the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.

Deus altissimus. Psal. 94.

O Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth shew thy self.

2 Arise thou judge of the

world: and reward the proud after their deserving.

3 Lord, how long shall the ungodly: how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully: and make such proud boasting?

5 They spite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow, and the stranger: and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people: O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear: or he that made the eye, shall he not see?

10 Or he that nurturerh the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vain.

12 Blessed is the man whom thou chastenest, O Lord: and teachest him in thy law.

13 That thou mayest give him patience in time of adversity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forsake his inheritance.

15 Until righteousness turn again unto judgment: all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked: or who will take my part against the evil doers?

17 If the Lord had not helped me: it had not failed, but my soul had been put to silence.

18 But when I said, My foot hath slipped: thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart:

thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the flood of wickedness: which imagineth mischief as a law?

21 They gather them together against the soul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompence them their wickedness, and destroy them in their own malice: yea, the Lord our God shall destroy them.

Morning Prayer.

Ventre, exultemus. Psal. 95.

O Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

2 Let us come before his presence with thanksgiving: and shew our selves glad in him with psalms.

3 For the Lord is a great God: and a great King above all gods.

4 In his hand are all the corners of the earth: and the strength of the hills is his also.

5 The sea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worship, and fall down: and kneel before the Lord our maker.

7 For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

8 To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness.

9 When your fathers tempted me: proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said: It is a people that do not in their hearts, for they have not known my ways.

11 Unto whom I swear in my

wrath: that they should not enter into my rest.

Cantata. *Dominus.* Psal. 96.

O Sing unto the Lord a new song: sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name: be telling of his salvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and worship are before him: power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name: bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he who hath made the round world so fast that it cannot be moved, and how that he shall judge the people righteously.

11 Let the heavens rejoyce, and let the earth be glad: let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

Dominus regnabit. Psal. 97.

The Lord is King, the earth may be glad therein: yea,

the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him: righteousness and judgment are the habitation of his seat.

3 There shall go a fire before him: and burn up his enemies on every side.

4 His lightnings gave shine unto the world: the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness: and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods: worship him all ye gods.

8 Zion heard of it, and rejoiced: and the daughters of Juda were glad, because of thy judgments, O Lord.

9 For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

10 O ye, that love the Lord, for that ye hate the thing which is evil: the Lord preserveth the souls of his saints: he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous: and joyful gladness for such as are true-hearted.

12 Rejoice in the Lord, ye righteous: and give thanks for a remembrance of his holiness.

Evening Prayer.

Cantata Domini. Psal. 98.

O Sing unto the Lord a new song: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten himself the victory.

3 The Lord declared his aversion: his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mer-

cy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

5 Shew your selves joyful unto the Lord, all ye lands: sing, rejoyce and give thanks.

6 Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

7 With trumpets also and shawms: O shew your selves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteousness shall he judge the world: and the people with equity.

Domini per artem. Psal. 99.

The Lord is King, be the people never so impatient: he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Zion: and high above all people.

3 They shall give thanks unto thy Name: which is great, wonderful, and holy.

4 The Kings power loveth judgment, thou hast prepared equity: thou hast executed judgment and righteousness in Jacob.

5 O magnifie the Lord our God: and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among his prophets: call upon his Name: then called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar: for they begot his testimony, and the law that he gave them.

8 Thou hast left them, O Lord our God: thou forgavest their iniquities, and punishedst their own inventions.

9 O magnifie the Lord our

God, and worship him upon
his holy hill: for the Lord our
God is holy.

Psalm 108.
O Be joyful in the Lord, all
ye lands: serve the Lord
with gladness, and come before
his presence with a song.
A Ye ye sure that the Lord
he is God, it is he that hath
made us, and not we our selves:
we are his people and the sheep
of his pasture.

3 O go your way into his
gates with thanksgiving, and
into his courts with praise:
and be thankful unto him, and speak
good of his Name.

4 For the Lord is gracious,
his mercy is everlasting: and
his truth endureth from genera-
tion to generation.

Misereridiam et iudicium.
Psalm 108.

My song shall be of mercy
and judgment: unto thee,
O Lord, will I sing.

1 O let me have understand-
ing in the way of godliness.

3 When wilt thou come unto
me: I will walk in my house
with a perfect heart.

4 I will take no wicked thing
in hand: I hate the sin of un-
faithfulness: there shall no such
cleave unto me.

5 A froward heart shall de-
part from me: I will not know
a wicked person.

6 Whoso privily slandereth his
neighbour: him will I destroy.

7 Whoso hath also a proud
look and high stomach: I will
not suffer him.

8 Mine eyes look upon such
as are faithful in the land: that
they may dwell with me.

9 Whoso leadeth a godly life:
he shall be my servant.

10 There shall no deceitful
person dwell in my house: he
that telleth lies shall not tarry
in my sight.

11 I shall soon destroy all
the ungodly that are in the
land: that I may root out all
wicked doers from the city of
the Lord.

Morning Prayer.
Psalm 108.

Hear my prayer, O Lord:
and let my crying come

unto thee.

2 Hide not thy face from me
in the time of my trouble: in-
cline thine ear unto me, when

I call: O hear me, and that
right soon.

3 For my days are consumed
away like smoke: and my bones
are burnt up as it were a fire-
brand.

4 My heart is smitten down
and withered like grass: so
that I forget to eat my bread.

5 For the voice of my groan-
ing: my bones will scarce cleave
to my flesh.

6 I am become like a pelican
in the wilderness: and like an
owl that is in the desert.

7 I have watched, and am
even as it were a sparrow: that
sitteth alone upon the house-
top.

8 Mine enemies revile me all
the day long: and they that are
mad upon me, are sworn, toge-
ther against me.

9 For I have eaten ashes as
it were bread: and mingled my
drink with weeping.

10 And that because of thine
indignation and wrath: for
thou hast taken me up, and cast
me down.

11 My days are gone like a
shadow: and I am withered
like grass.

12 But thou, O Lord, shalt
endure for ever: and thy remem-
brance throughout all gene-
rations.

13 Thou shalt arise, and have
mercy upon Sion: for it is
time that thou have mercy
upon her, yea, the time is
come.

14 And why? thy servants
think upon her stones: and it
pitieth them to see her in the
dust.

15 The heathen shall fear
thy Name, O Lord: and all
the kings of the earth thy Ma-
jesty.

16 When the Lord shall build up Sion: and when his glory shall appear;

17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire..

18 This shall be written for those that come after: and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary: out of the heaven did the Lord behold the earth:

20 That he might hear the mournings of such as are in captivity: and deliver the children appointed unto death;

21 That they may declare the Name of the Lord in Sion: and his worship at Jerusalem;

22 When the people are gathered together: and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey: and shortened my days.

24 But I said, O my God, take me not away in the midst of mine age: as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment;

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue: and thy seed shall stand fast in thy sight.

Benedicite, anima mea. Psal. 103.
Praise the Lord, O my soul: and all that is within me praise his holy Name.

Praise the Lord, O my soul: and forget not all his bene-

who forgiveth all thy sin;

and healeth all thine infirmi-

ties;
4 Who saveth thy life from destruction: and crowneth thee with mercy and loving kindness;

5 Who satisfieth thy mouth with good things: making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgment: for all them that are oppressed with wrong.

7 He shewed his ways unto Moses: his works unto the children of Israel.

8 The Lord is full of compassion and mercy: long suffering and of great goodness.

9 He will not always be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins: nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth: so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west: so far hath he set our sins from us.

13 Yes, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembereth that we are but dust.

15 The days of men are but as grass: for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him: and his righteousness upon children's children;

18 Even upon such as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his

his seat in heaven : and his kingdom roletb over all.

10 O praise the Lord ye angels of his, ye that excel in strength : ye that fulfil his commandment, and hearken unto the voice of his words.

11 O praise the Lord, all ye his hosts : ye servants of his that do his pleasure.

12 O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O my soul.

Evening Prayer.

Benedic, anima mea. Psal. 104.

Praise the Lord, O my soul : O Lord, my God, thou art become exceeding glorious, thou art clothed with majesty and honour.

1 Thou deckest thy self with light as it were with a garment : and spreadest out the heavens like a curtain.

2 Who layeth the beams of his chambers in the waters : and maketh the clouds his chariot, and walketh upon the wings of the wind.

3 He maketh his angels spirits : and his ministers a flaming fire.

4 He laid the foundations of the earth : that it never should move at any time.

5 Thou coveredst it with the deep like as with a garment : the waters stand in the hills.

6 At thy rebuke they flee : at the voice of thy thunder they are afraid.

7 They go up as high as the hills, and down to the valleys beneath : even unto the place which thou hast appointed for them.

8 Thou hast set them their bounds, which they shall not pass : neither turn again to cover the earth.

9 He sendeth the springs into the rivers : which run among the hills.

10 All beasts of the field drink thereof : and the wild asses quench their thirst.

11 Beside them shall the fowls of the air have their habitation : and sing among the branches.

12 He watereth the hills from above : the earth is filled with the fruit of thy works.

13 He bringeth forth grass for the cartel : and green herb for the service of men.

14 That he may bring food out of the earth, and wine that maketh glad the heart of man : and oil to make him a cheerful countenance, and bread to strengthen mans heart.

15 The trees of the Lord also are full of sap : even the cedars of Libanus which he hath planted.

16 Wherein the birds make their nests : and the fir-trees are a dwelling for the flock.

17 The high hills are a refuge for the wild goats : and so are the stony rocks for the conies.

18 He appointed the moon for certain seasons : and the sun knoweth his going down.

19 Thou makest darkness that it may be night : wherein all the beasts of the forest do move.

20 The lions roaring after their prey : do seek their meat from God.

21 The sun ariseth, and they get them away together : and lay them down in their dens.

22 Man goeth forth to his work, and to his labour : until the evening.

23 O Lord, how manifold are thy works : in wisdom hast thou made them all, the earth is full of thy riches.

24 So is the great and wide sea also : wherein are things creeping innumerable, both small and great beasts.

25 There go the ships, and there is that Leviathan : whom thou hast made to take his pasture therein.

26 These wait all upon thee : that thou mayest give them meat in due season.

27 When thou givest it them.

they gather it : and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled : when thou takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made : and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever : the Lord shall rejoyce in his works.

32 The earth shall tremble at the look of him : if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live : I will praise my God while I have my being.

34 And so shall my words please him : my joy shall be in the Lord.

35 As for sinners they shall be consumed out of the earth, and the ungodly shall come to an end : praise thou the Lord, O my soul, praise the Lord.

Morning Prayer.

Confitebor Domina. Psal. 105.

O Give thanks unto the Lord, and call upon his Name : tell the people what things he hath done.

2 O let your songs be of him, and praise him : and let your talking be of all his wondrous works.

3 Rejoyce in his holy Name : let the heart of them rejoyce that seek the Lord.

4 Seek the Lord and his strength : seek his face evermore.

5 Remember the marvellous works that he hath done : his wonders, and the judgments of his mouth.

6 O ye seed of Abraham his servant : ye children of Jacob his chosen.

7 He is the Lord our God : his judgments are in all the world.

8 He hath been alway mindful of his covenant and promise : that he made to a thousand generations ;

9 Even the covenant that he made with Abraham : and the oath that he sware unto Isaac,

10 And appointed the same unto Jacob for a law : and to Israel for an everlasting testament,

11 Saying, Unto thee will I give the land of Canaan : the lot of your inheritance.

12 When there were yet but a few of them : and they strangers in the land ;

13 What time as they went from one nation to another : from one kingdom to another people ;

14 He suffered no man to do them wrong : but reprov'd even kings for their sakes.

15 Touch not mine Anointed : and do my prophets no harm.

16 Moreover he called for a death upon the land : and destroyed all the provision of bread.

17 But he had sent a man before them : even Joseph who was sold to be a bond-servant ;

18 Whose feet they hurt in the stocks : the iron entered in to his soul ;

19 Until the time came that his cause was known : the word of the Lord tried him.

20 The king sent and delivered him : the prince of the people let him go free.

21 He made him lord also of his house : and ruler of all his substance ;

22 That he might inform his princes after his will : and teach his senators wisdom.

23 Israel also came into Egypt : and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly : and made them stronger than their enemies ;

25 Whose heart turned so, that they hated his people :

and dealt untruly with his servants.

26 Then sent he Moses his servant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkness and it was dark: and they were not obedient unto his word.

29 He turned their waters into blood: and slew their fish.

30 Their land brought forth frogs: yes, even in their kings chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hail stones for rain: and flames of fire in their land.

33 He smote their vines also and fig-trees: and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillars innumerable: and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land: even the chief of all their strength.

36 He brought them forth also with silver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a covering: and fire to give light in the night season.

39 At their desire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out: so that rivers ran in the dry places.

41 For why? he remembered his holy promise: and Abraham his servant.

42 And he brought forth his people with joy: and his chosen with gladness;

43 And gave them the land of the heathen: and they took the labours of the people in possession;

44 That they might keep his statutes: and observe his laws.

Evening Prayer.

Confitemini Domino. Psal. 106.

Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

1 Who can express the noble acts of the Lord: or shew forth all his praise?

2 Blessed are they that always keep judgment: and do righteousness.

3 Remember me, O Lord, according to the favour that thou bearest unto thy people: O visit me with thy salvation.

4 That I may see the felicity of thy chosen: and rejoice in the gladness of thy people, and give thanks with thine inheritance.

5 We have sinned with our fathers: we have done amiss, and dealt wickedly.

6 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance: but were disobedient at the sea, even at the Red sea.

7 Nevertheless he helped them for his Names sake: that he might make his power to be known.

8 He rebuked the Red sea also, and it was dried up: so he led them through the deep, as through a wilderness.

9 And he saved them from the adversaries hand: and delivered them from the hand of the enemy.

10 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

11 Then believed they his words: and sang praise unto him.

12 But within a while they forgot his works: and would not abide his counsel.

13 But lust came upon them:

in the wilderness: and they tempted God in the desert.

15 And he gave them their desire: and sent leanness withall into their soul.

16 They angered Moses also in the tents: and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calf that eateth hay.

21 And they forgot God their Saviour: who had done so great things in Egypt.

22 Wondrous works in the land of Ham: and fearful things by the Red sea.

23 So he said, he would have destroyed them; had not Moses his chosen stood before him in the gap: to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land: and gave no credence unto his word.

25 But murmured in their tents: and hearkned not unto the voice of the Lord.

26 Then lift he up his hand against them: to overthrow them in the wilderness.

27 To cast out their seed among the nations: and to scatter them in the lands.

28 They joyned themselves unto Baal-peor: and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.

30 Then stood up Phinees and prayed: and so the plague ceased.

31 And that was counted unto him for righteousness:

among all posterities for evermore.

32 They angered him also at the waters of strife: so that he punished Moses for their sakes.

33 Because they provoked his spirit: so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them;

35 But were mingled among the heathen: and learned their works.

36 Inasmuch that they worshipped their idols, which turned to their own decay: yea, they offered their sons and their daughters unto devils.

37 And shed innocent blood, even the blood of their sons and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with blood.

38 Thus were they stained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people: inasmuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them, were lords over them.

41 Their enemies oppressed them: and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity: he heard their complaint.

44 He thought upon his covenant, and pitied them according unto the multitude of his mercies: yea, he made all those that led them away captive, to pity them.

45 Deliver us, O Lord our God, and gather us from among the

The heathen : that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel, from everlasting, and world without end : and let all the people say, Amen.

Morning Prayer.

Confitemini Domino. Psal. 107.

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

1 Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy ;

2 And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

3 They went astray in the wilderness out of the way : and found no city to dwell in ;

4 Hungry and thirsty : their soul fainted in them.

5 So they cried unto the Lord in their trouble : and he delivered them from their distress.

6 He led them forth by the right way : that they might go to the city where they dwell.

7 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

8 For he satisfieth the empty soul : and filleth the hungry soul with goodness ;

9 Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron.

10 Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most Highest ;

11 He also brought down their heart through heaviness : they fell down, and there was none to help them.

12 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

13 For he brought them out of darkness, and out of the sha-

dow of death : and brake their bonds in sunder.

14 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

15 For he hath broken the gates of brass : and smitten the bars of iron in sunder.

16 Foolish men are plagued for their offence : and because of their wickedness.

17 Their soul abhorred all manner of meat : and they were even hard at death's door.

18 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

19 He sent his word, and healed them : and they were saved from their destruction.

20 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

21 That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

22 They that go down to the sea in ships : and occupy their business in great waters ;

23 These men see the works of the Lord : and his wonders in the deep.

24 For at his word the stormy wind ariseth : which lifteth up the waves thereof.

25 They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

26 They reel to and fro, and stagger like a drunken man : and are at their wits end.

27 So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

28 For he maketh the storm to cease : so that the waves thereof are still.

29 Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

32 That they would exalt him also in the congregation of the people: and praise him in the feast of the elders!

33 Who turneth the floods into a wilderness: and drieth up the water-springs.

34 A fruitful land maketh he barren: for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water: and water springs of a dry ground:

36 And there he setteth the hungry: that they may build them a city to dwell in.

37 That they may sow their land, and plant vineyards: to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattle to decrease.

39 And again, when they are diminished and brought low: through oppression, through any plague or trouble,

40 Though he suffer them to be evil intreated through tyrants: and let them wander out of the way in the wilderness,

41 Yet helpeth he the poor out of misery: and maketh him households like a flock of sheep.

42 The righteous will consider this, and rejoice: and the mouth of all wickedness shall be stopped.

43 Whoso is wise will consider these things: and they shall understand the loving kindness of the Lord.

Evening Prayer.

Psalmus cor meum. Psal. 108.

O God, my heart is ready, my heart is ready: I will sing and give praise with the bell, because that I have.

Awake thou lute and harp: my self will awake right ear.

I will give thanks unto thee, O Lord, among the peo-

ple: I will sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens: and thy truth reacheth unto the clouds.

5 Set up thyself, O God, above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness: I will rejoice therefore and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasse is mine: Ephraim also is the strength of my head.

9 Juda is my law-giver, Moab is my wash-pot: over Edom will I cast out my shoe, upon Philistia will I triumph.

10 Who will lead me into the strong city: and who will bring me into Edom?

11 Hast not thou forsaken us, O God: and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy: for vain is the help of man.

13 Through God we shall do great acts: and it is he that shall tread down our enemies.

Deus laudum. Psal. 109.

HOLD not thy tongue, O God of my praise: for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part: but I give my self unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

6 When sentence is given up-

Psalm 119.

O Lord, thou hast dealt graciously with thy servant: according unto thy word.

2 O learn me true understanding and knowledge: for I have believed thy commandments.

3 Before I was troubled, I went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy statutes.

5 The proud have imagined a lie against me: but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me that I have been in trouble: that I may learn thy statutes.

8 The law of thy mouth is dearer unto me: than thousands of gold and silver.

Evening Prayer.

Memento tuu fecerunt me.

Thy hands have made me and fashioned me: O give me understanding, that I may learn thy commandments.

2 They that fear thee will be glad when they see me: because I have put my trust in thy word.

3 I know, O Lord, that thy judgments are right: and that thou of very faithfulness hast caused me to be troubled.

4 O let thy merciful kindness be my comfort: according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy commandments.

7 Let such as fear thee, and have known thy testimonies: be turned unto me.

8 O let my heart be sound in thy statutes: that I be not ashamed.

Deflect animum meum.

My soul hath longed for thy salvation: and I have a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottle in the sin oak: yet do I not forget thy statutes.

4 How many are the days of thy servant: when wilt thou be avenged of them that persecute me?

5 The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they persecute me falsely, O be thou my help.

7 They had almost made an end of me upon earth: but I forsook not thy commandments.

8 O quicken me after thy loving kindness: and so shall I keep the testimonies of thy mouth.

In asserui, Domine.

O Lord, thy word: endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serve thee.

4 If my delight had not been in thy law: I should have perished in my trouble.

5 I will never forget thy commandments: for with them thou hast quickened me.

6 I am thine, O save me: for I have sought thy commandments.

7 The ungodly said wait for me to destroy me: but I will consider thy testimonies.

8 I see that all things come to an end: but thy commandment is exceeding broad.

Quomodo dilexi.

I O Lord, what love have I to thy law: all the day long is my study in it.

3 Thou through thy commandments, hast made me wiser than mine enemies: for they are ever with me.

3 I have more understanding than my teachers: for thy testimonies are my study.

4 I am wiser than the aged: because I keep thy commandments.

5 I have refrained my feet from every evil way: that I may keep thy word.

6 I have not shrunk from thy judgments: for thou teachest me.

7 O how sweet are thy words unto my throat: yea, sweeter than hony unto my mouth.

8 Through thy commandments I get understanding: therefore I hate all evil ways.

Morning Prayer.

Lucerna pedibus meis.

Thy word is a lantern unto my feet: and a light unto my paths.

2 I have sworn, and am steadfastly purposed: to keep thy righteous judgments.

3 I am troubled above measure: quicken me, O Lord, according to thy word.

4 Let the free-will-offerings of my mouth please thee, O Lord: and teach me thy judgments.

5 My soul is alway in my hand: yet do I not forget thy law.

6 The ungodly have laid a snare for me: but yet I swerved not from thy commandments.

7 Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfil thy statutes alway: even unto the end.

Iniquis odia habui.

9 Hate them that imagine evil things: but thy law do I love.

10 Thou art my defence and shield: and my trust is in thy word.

3 Away from me, ye wicked: I will keep the commandments of my God.

4 O stablish me according to thy word, that I may live: and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

6 Thou hast troden down all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like dross: therefore I love thy testimonies.

8 My flesh trembleth for fear of thee: and I am afraid of thy judgments.

Fest judicium.

I Deal with the thing that is lawful and right: O give me not over unto mine oppressors.

2 Make thou thy servant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.

4 O deal with thy servant according unto thy loving mercy: and teach me thy statutes.

5 I am thy servant, O grant me understanding: that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy law.

7 For I love thy commandments: above gold and precious stone.

8 Therefore hold I strait all thy commandments: and all false ways I utterly abhor.

Mirabilia.

Thy testimonies are wonderful: therefore doth my soul keep them.

2 When thy word goeth forth: it giveth light and understanding unto the simple.

Jacob from among the strange people,

2 Jeds was his sanctuary : and Israel his dominion.

3 The sea saw that and fled : Jordan was driven back.

4 The mountains skipped like rams : and the little hills like young sheep :

5 What aileth thee, O thou sea, that thou fleddest : and thou Jordan that thou wast driven back ?

6 Ye mountains, that ye skipped like rams : and ye little hills like young sheep ?

7 Tremble thou earth at the presence of the Lord : at the presence of the God of Jacob.

8 Who turned the hard rock into a standing water : and the flint stone into a springing well.

Non nobis, Domine. Psal. 115.

Not unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mercy, and for thy truths sake.

2 Wherefore shall the heathen say : Where is now their God ?

3 As for our God, he is in heaven : he hath done whatsoever pleased him.

4 Their idols are silver and gold : even the work of mens hands.

5 They have mouths and speak not : eyes have they and see not.

6 They have ears and hear not : noses have they and smell not.

7 They have hands and handle not, feet have they and walk not : neither speak they through their throat.

8 They that make them are like unto them : and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord : he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

12 The Lord hath been merciful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord : both small and great.

14 The Lord shall increase you more and more : you and your children.

15 Ye are the blessed of the Lord : who made heaven and earth.

16 All the whole heavens are the Lords : the earth hath he given to the children of men.

17 The dead praise not thee, O Lord : neither all they that go down into silence.

18 But we will praise the Lord : from this time forth for evermore. Praise the Lord.

Morning Prayer.

Dilexi quoniam. Psal. 116.

I Am well pleased : that the Lord hath heard the voice of my prayer.

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3 The snares of death compassed me round about : and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous : yea, our God is merciful.

6 The Lord preserveth the simple : I was in misery and he helped me.

7 Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

9 I will walk before the Lord : in the land of the living.

10 I believed, and therefore will I speak, but I was

enabled: I said in my haste, All
men are liars.

11 What reward shall I give
unto the Lord: for all the be-
nefits that he hath done unto
me?

12 I will receive the cup of
salvation: and call upon the
Name of the Lord.

13 I will pay my vows now
in the presence of all his peo-
ple: right dear in the sight of
the Lord is the death of his
Saints.

14 Behold, O Lord, how that
I am thy servant: I am thy
servant, and the Son of thine
handmaid, thou hast broken my
bonds in sunder.

15 I will offer to thee the sa-
crifice of thanksgiving: and
will call upon the Name of the
Lord.

16 I will pay my vows unto
the Lord in the sight of all his
people: in the courts of the
Lords house, even in the midst
of thee, O Jerusalem. Praise the
Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord, all ye
heathen: praise him, all
ye nations.

1 For his merciful kindness
is ever more and more towards
us: and the truth of the Lord
endureth for ever. Praise the
Lord.

Confitemini Domino. Psal. 118.

O Give thanks unto the
Lord, for he is gracious:
because his mercy endureth for
ever.

2 Let Israel now confess that
he is gracious: and that his
mercy endureth for ever.

3 Let the house of Aaron now
confess: that his mercy endu-
reth for ever.

4 Yes, let them now that fear
the Lord, confess: that his
mercy endureth for ever.

5 I called upon the Lord in
trouble: and the Lord heard
me at large.

6 The Lord is on my side: I
will not fear what man doeth
unto me.

7 The Lord taketh my part
with them that help me: there-
fore shall I see my desire upon
mine enemies.

8 It is better to trust in the
Lord: than to put any confi-
dence in man.

9 It is better to trust in the
Lord: than to put any confi-
dence in princes.

10 All nations compassed me
round about: but in the Name
of the Lord will I destroy
them.

11 They kept me in on every
side, they kept me in I say, on
every side: but in the Name of
the Lord will I destroy them.

12 They came about me like
bees, and are extinct, even as
the fire among the thorns: for
in the Name of the Lord I will
destroy them.

13 Thou hast thrust sore at
me, that I might fall: but the
Lord was my help.

14 The Lord is my strength
and my song: and is become
my salvation.

15 The voice of joy and health
is in the dwellings of the right-
eous: the right hand of the
Lord bringeth mighty things to
pass.

16 The right hand of the
Lord hath the preeminence: the
right hand of the Lord bring-
eth mighty things to pass.

17 I shall not die, but live:
and declare the works of the
Lord.

18 The Lord hath chastised
and corrected me: but he
hath not given me over unto
death.

19 Open me the gates of right-
eousness: that I may go into
them, and give thanks unto
the Lord.

20 This is the gate of the
Lord: the righteous shall en-
ter into it.

21 I will thank thee, for thou
hast heard me: and art become
my salvation.

22 The stone which the
builders refused: is become the
head stone in the corner.

23 This is the Lords doing : and it is marvellous in our eyes.

24 This is the day which the Lord hath made : we will rejoyce and be glad in it.

25 Help me now, O Lord : O Lord, send us now prosperiry.

26 Blessed be he that cometh in the Name of the Lord : we have wisbed you good luck, ye that are of the house of the Lord.

27 God is the Lord who hath shewed us light : bind the sacrifice with cords, yes, even unto the horns of the altar.

28 Thou art my God, and I will thank thee : thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Evening Prayer.

Beati immaculati. Psal. 119.

Blessed are those that are undefiled in the way : and walk in the law of the Lord.

2 Blessed are they that keep his testimonies : and seek him with their whole heart.

3 For they who do no wickedness : walk in his ways.

4 Thou hast charged : that we shall diligently keep thy commandments.

5 O that my ways were made so direct : that I might keep thy statutes :

6 So shall I not be confounded : while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart : when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies : O forsake me not utterly.

In quo corriget ?

Wherewithal shall a young man cleanse his way : even by ruling himself after thy word.

2 With my whole heart have I sought thee : O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart : that I should not sin against thee.

4 Blessed art thou, O Lord : O teach me thy statutes.

5 With my lips have I been telling : of all the judgments of thy mouth.

6 I have had as great delight in the way of thy testimonies : as in all manner of riches.

7 I will talk of thy commandments : and have respect unto thy ways.

8 My delight shall be in thy statutes : and I will not forget thy word.

Requies pro servo tuo.

O Do well unto thy servant : that I may live and keep thy word.

2 Open thou mine eyes : that I may see the wondrous things of thy law.

3 I am a stranger upon earth : O hide not thy commandments from me.

4 My soul breaketh out for the very fervent desire : that it hath alway unto thy judgments.

5 Thou hast rebuked the proud : and cursed are they that do err from thy commandments.

6 O turn from me shame and rebuke : for I have kept thy testimonies.

7 Princes also did sit and speak against me : but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight : and my counsellours.

Alibi pascuntur.

MY soul cleaveth to the dust : O quicken thou me according to thy word.

2 I have acknowledged my ways, and thou heardest me : O teach me thy statutes.

3 Make me to understand the way of thy commandments : and so shall I talk of thy wondrous works.

4 My soul melteth away for very heaviness : comfort thou me according unto thy word.

5 Take from me the way

and trust thou wilt to
make much of thy law.

6 I have chosen the way of
truth: and thy judgments have
I laid before me.

7 I have stuck unto thy tes-
timonies: O Lord, confound
me not.

8 I will run the way of thy
commandments: when thou
hast set my heart at liberty.

Morning Prayer.

Legem peris.

Teach me, O Lord, the
way of thy statutes: and
I shall keep it unto the end.

2 Give me understanding, and
I shall keep thy law: yea, I
shall keep it with my whole
heart.

3 Make me to go in the path
of thy commandments: for
therein is my desire.

4 Incline my heart unto thy
testimonies: and not to cove-
tousness.

5 O turn away mine eyes, lest
they behold vanity: and quick-
en thou me in thy way.

6 O stablish thy word in thy
servant: that I may fear thee.

7 Take away the rebuke that
I am afraid of: for thy judg-
ments are good.

8 Behold, my delight is in
thy commandments: O quicken
me in thy righteousness.

Et vivat super me.

Let thy loving mercy come
also unto me, O Lord:
when thy salvation according
unto thy word.

2 So shall I make answer un-
to my blasphemers: for my
trust is in thy word.

3 O take not the word of thy
truth utterly out of my mouth:
for my hope is in thy judg-
ments.

4 So shall I always keep thy
law: yea, forever and ever.

5 And I will walk at liberty:
for I seek thy commandments.

6 I will speak of thy testimo-
nies also, even before kings:
and will not be ashamed.

7 And my delight shall be in

thy commandments: which I
have loved.

8 My hands also will I lift
up unto thy commandments
which I have loved: and my
study shall be in thy statutes.

Memento esse servus tui.

O Think upon thy servant,
as concerning thy word:
wherein thou hast caused me to
put my trust.

2 The same is my comfort
in my trouble: for thy word
hath quickened me.

3 The proud have had me
exceedingly in derision: yet
have I not shrunk from thy
law.

4 For I remembered thine ever-
lasting judgments, O Lord: and
received comfort.

5 I am horribly afraid: for
the ungodly that forsake thy
law.

6 Thy statutes have been my
songs: in the house of my
pilgrimage.

7 I have thought upon thy
Name, O Lord, in the night-
season: and have kept thy law.

8 This I had: because I kept
thy commandments.

Portio mea, Domine.

Thou art my portion, O
Lord: I have promised to
keep thy law.

2 I made my humble petition
in thy presence with my whole
heart: O be merciful unto me
according to thy word.

3 I called mine own ways to
remembrance: and turned my
feet unto thy testimonies.

4 I made haste, and prolonged
not the time: to keep thy
commandments.

5 The congregations of the un-
godly have robbed me: but I
have not forgotten thy law.

6 At midnight I will rise to
give thanks unto thee: because
of thy righteous judgments.

7 I am a companion of all
them that fear thee: and keep
thy commandments.

8 The earth, O Lord, is full
of thy mercy: O teach me thy
statutes.

on him, let him be condemned :
and let his prayer be turned into
sin.

7 Let his days be few : and
let another take his office.

8 Let his children be father-
less : and his wife a widow.

9 Let his children be vaga-
bonds, and beg their bread :
let them seek it also out of de-
solate places.

10 Let the extortioner con-
sume all that he hath : and let
the stranger spoil his labour.

11 Let there be no man to
pity him : nor to have com-
passion upon his fatherless chil-
dren.

12 Let his posterity be de-
stroyed : and in the next ge-
neration let his name be clean
put out.

13 Let the wickedness of his
fathers be had in remembrance
in the sight of the Lord : and
let not the sin of his mother be
done away.

14 Let them alway be before
the Lord : that he may root out
the memorial of them from off
the earth.

15 And that because his mind
was not to do good : but per-
secuted the poor helpless man,
that he might slay him that was
vexed at the heart.

16 His delight was in cursing,
and it shall happen unto him :
he loved not blessing, therefore
shall it be far from him.

17 He clothed himself with
cursing, like as with a raiment :
and it shall come into his bow-
els like water, and like oyl in-
to his bones.

18 Let it be unto him as the
cloak that he hath upon him :
and as the girdle that he is al-
way girded withal.

19 Let it thus happen from
the Lord unto mine enemies :
and to those that speak evil
against my soul.

20 But deal thou with me,
O Lord God, according unto
thy Name : for sweet is thy
mercy.

21 O deliver me, for I am

helpless and poor : and my
heart is wounded within me.

22 I go hence like the shadow
that departeth : and am driven
away as the grasshopper.

23 My knees are weak through
fasting : my flesh is dried up for
want of fatness.

24 I became also a reproach
unto them : they that look-
ed upon me, shaked their
heads.

25 Help me, O Lord my God :
O save me, according to thy
mercy.

26 And they shall know,
how that this is thy hand :
and that thou, Lord, hast done
it.

27 Though they curse, yet
bless thou : and let them be
confounded that rise up against
me, but let thy servant rejoice.

28 Let mine adversaries be
cloathed with shame : and let
them cover themselves with
their own confusion, as with a
cloak.

29 As for me, I will give
great thanks unto the Lord with
my mouth : and praise him a-
mong the multitude.

30 For he shall stand at the
right hand of the poor : to
save his soul from unrighteous
judges.

Morning Prayer.

Dixit Dominus. Psal. 110.

THe Lord said unto my
Lord : Sit thou on my
right hand, until I make thine
enemies thy footstool.

2 The Lord shall send the rod
of thy power out of Sion : be-
thou ruler, even in the midst
among thine enemies.

3 In the day of thy power
shall the people offer thee free-
will offerings with an holy wor-
ship : the dew of thy birth is
of the womb of the morning.

4 The Lord sware, and will
not repent : Thou art a priest
for ever after the order of Mel-
chisedech.

5 The Lord upon thy right
hand : shall wound even kings
in the day of his wrath.

6 He shall judge among the heathen; he shall fill the places with the dead bodies: and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way: therefore shall he lift up his head.

Consider this. Psal. 111.

I Will give thanks unto the Lord with my whole heart: secretly among the faithful, and in the congregation.

2 The works of the Lord are great: sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour: and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment: all his commandments are true.

8 They stand fast for ever and ever: and are done in truth and equity.

9 He sent redemption unto his people: he hath commanded his covenant for ever, holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereafter, the praise of it endureth for ever.

Beatus vir. Psal. 112.

Blessed is the man that feareth the Lord: he hath great delight in his commandments.

2 His seed shall be mighty upon earth: the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house: and his righteousness endureth for ever, when the gods shall arise

and set up light in the darkness: he is merciful, loving, and righteous.

4 A good man is merciful, and kindly: and will guide his words with discretion.

5 For he shall never be moved: and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord.

8 His heart is stablished, and will not shrink: until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever, his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away, the desire of the ungodly shall perish.

Laudate, pueri. Psal. 113.

Praise the Lord, ye servants: O praise the Name of the Lord.

2 Blessed be the Name of the Lord: from this time forth for evermore.

3 The Lords Name is praised: from the rising up of the sun, unto the going down of the same.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust: and lifteth the poor out of the mire,

7 That he may set him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep house: and to be a joyful mother of children.

Evening Prayer.

In vultu Israel. Psal. 124.

When Israel came out of Egypt: and the house of Jacob

The xxiij. day.

3 I opened my mouth, and drew in my breath: for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me: as thou usest to do unto those that love thy Name.

5 Order my steps in thy word: and so shall no wickedness have dominion over me.

6 O deliver me from the wrongful dealings of men: and so shall I keep thy commandments.

7 Shew the light of thy countenance upon thy servant: and teach me thy statutes.

8 Mine eyes gush out with water: because men keep not thy law.

Iustus es, Domine.

Righteous art thou, O Lord: and true is thy judgment.

1 The testimonies that thou hast commanded: are exceeding righteous and true.

2 My zeal hath even consumed me: because mine enemies have forgotten thy words.

3 Thy word is tried to the uttermost: and thy servant loveth it.

4 I am small and of no reputation: yet do I not forget thy commandments.

5 Thy righteousness is an everlasting righteousness: and thy law is the truth.

6 Trouble and heaviness have taken hold upon me: yet is my delight in thy commandments.

7 The righteousness of thy testimonies is everlasting: O grant me understanding, and I shall live.

Evening Prayer.

Clamavi intro corda mea.

I Call with my whole heart: I hear me, O Lord, I will keep thy statutes.

2 Yes, even unto thee do I call: help me, and I shall keep thy testimonies.

3 Early in the morning do I

cry unto thee: for in thy word is my trust.

4 Mine eyes prevent the night-watches: that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving kindness: quicken me according as thou art wont.

6 They draw nigh that of malice persecute me: and are far from thy law.

7 Be thou nigh at hand, O Lord: for all thy commandments are true.

8 As concerning thy testimonies, I have known long since: that thou hast grounded them for ever.

Vide humilitatem.

O Consider mine adversity, and deliver me: for I do not forget thy law.

1 Avenge thou my cause, and deliver me: quicken me according to thy word.

2 Health is far from the ungodly: for they regard not thy statutes.

3 Great is thy mercy, O Lord: quicken me as thou art wont.

4 Many there are that trouble me, and persecute me: yet do I not swerve from thy testimonies.

5 It grieveth me when I see the transgressors: because they keep not thy law.

6 Consider, O Lord, how I love thy commandments: O quicken me according to thy loving kindness.

7 Thy word is true from everlasting: all the judgments of thy righteousness endure for evermore.

Principes persecuti sunt.

Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

2 I am as glad of thy word, as one that findeth great spoils.

3 As for lies, I have not loved them: but thy law do I love.

4 Seven times a day

Praise thee: because of thy righteous judgments.

5 Great is the peace that they have who love thy law: and they are not offended at it.

6 Lord, I have looked for thy saving health: and done after thy commandments.

7 My soul hath kept thy testimonies: and loved them exceedingly.

8 I have kept thy commandments and testimonies: for all my ways are before thee.

Appropinquet deprecatio.

Let my complaint come before thee, O Lord: give me understanding according to thy word.

1 Let my supplication come before thee: deliver me according to thy word.

2 My lips shall speak of thy praise: when thou hast taught me thy statutes.

3 Yea, my tongue shall sing of thy word: for all thy commandments are righteous.

4 Let thine hand help me: for I have chosen thy commandments.

5 I have longed for thy saving health, O Lord: and in thy law is my delight.

6 O let my soul live, and it shall praise thee: and thy judgments shall help me.

7 I have gone astray like a sheep that is lost: O seek thy servant, for I do not forget thy commandments.

Morning Prayer.

Al Dominum. Psal. 120.

When I was in trouble, I called upon the Lord: and he heard me.

1 Deliver my soul, O Lord, from lying lips: and from a deceitful tongue.

2 What reward shall be given me done unto thee, thou false tongue: even mighty and sharp arrows, with hot burning coals.

3 Wo is me that I am constrained to dwell with Melech: and to have my habitation among the tents of Kedar.

4 My soul hath long dwelt

among them: that are enemies unto peace.

5 I labour for peace; but when I speak unto them thereof: they make them ready to battle.

Levavi oculos. Psal. 121.

I Will lift up mine eyes unto the hills: from whence cometh my help.

1 My help cometh even from the Lord: who hath made heaven and earth.

2 He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

3 Behold, he that keepeth Israel: shall neither slumber nor sleep.

4 The Lord himself is thy keeper: the Lord is thy defence upon thy right hand.

5 So that the sun shall not burn thee by day: neither the moon by night.

6 The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

7 The Lord shall preserve thy going out and thy coming in: from this time forth for evermore.

Letatus sum. Psal. 122.

I Was glad when they said unto me: We will go into the house of the Lord.

1 Our feet shall stand in thy gates: O Jerusalem.

2 Jerusalem is built as a city: that is at unity in it self.

3 For thither the tribes go up, even the tribes of the Lord: to testify unto Israel, to give thanks unto the Name of the Lord.

4 For there is the seat of judgment: even the seat of the house of David.

5 O pray for the peace of Jerusalem: they shall prosper that love thee.

6 Peace be within thy walls: and plenteousness within thy palaces.

7 For my brethren and companions sake: I will wish thee prosperity.

8 Yea,

Yea, because of the house of the Lord our God: I will seek to do thee good.

Ad se levatus. Psal. 123.

Unto thee lift I up mine eyes: O thou that dwellest in the heavens.

Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God, until he have mercy upon us.

Have mercy upon us, O Lord, have mercy upon us: for we are utterly despised.

Our soul is filled with the scornful reproof of the wealthy: and with the despitefulness of the proud.

Nisi quia Dominus. Psal. 124.

If the Lord himself had not been on our side, now may Israel say: if the Lord himself had not been on our side when men rose up against us;

They had swallowed us up quick: when they were so wrathfully displeased at us.

Yea, the waters had drowned us: and the stream had gone over our soul.

The deep waters of the proud: had gone even over our soul.

But praised be the Lord: who hath not given us over for a prey unto their teeth.

Our soul is escaped even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

Our help standeth in the Name of the Lord: who hath made heaven and earth.

Qui confidunt. Psal. 125.

They that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.

For the rod of the ungod-

ly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

Do well, O Lord: unto those that are good and true of heart.

As for such as turn back unto their own wickedness: the Lord shall lead them forth with the evil doers, but peace shall be upon Israel.

Evening Prayer.

In convertendo. Psal. 126.

When the Lord turned again the captivity of Sion: then were we like unto them that dream.

Then was our mouth filled with laughter: and our tongue with joy.

Then said they among the heathen: The Lord hath done great things for them.

Yea, the Lord hath done great things for us already: whereof we rejoyce.

Turn our captivity, O Lord: as the rivers in the south.

They that sow in tears: shall reap in joy.

He that now goeth on his way weeping, and beareth forth good seed: shall doubtless come again with joy, and bring his sheaves with him.

Nisi Dominus. Psal. 127.

Except the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them:

shall not be ashamed when they
speak with their enemies in the
gate.

Beati omnes. Psal. 128.

Blessed are all they that fear
the Lord : and walk in his
ways.

1 For thou shalt eat the la-
bours of thine hands : O well is
thee and happy shalt thou be.

2 Thy wife shall be as the
fruitful vine : upon the walls of
thine house,

3 Thy children like the olive-
branches : round about thy table.

4 Lo, thus shall the man be
blessed : that feareth the Lord.

5 The Lord from out of Si-
on shall so bless thee : that thou
shalt see Jerusalem in prosperity
all thy life long.

6 Yea, that thou shalt see thy
childrens children : and peace
upon Israel.

Sape expugnauerunt. Psal. 129.

Many a time have they
fought against me from
my youth up : may Israel now
say.

1 Yea, many a time have they
 vexed me from my youth up :
but they have not prevailed a-
gainst me.

2 The plowers plowed upon
my back : and made long fur-
rows.

3 But the righteous Lord :
hath broken the sinews of the un-
godly in pieces.

4 Let them be confounded
and turned backward : as many
as have evil will at Zion.

5 Let them be even as the
grass growing upon the house-
tops : which withereth afore it
be plucked up.

6 Whereof the mower filleth
his hand : neither he that
bindeth up the sheaves his bo-
som.

7 So that they who go by, say
unto so much as, The Lord pro-
sper you : we with you good
luck in the Name of the Lord.

De profundis. Psal. 130.

Out of the deep have I called
unto thee, O Lord : Lord,
hear my voice.

1 O let thine ears consider
well : the voice of my com-
plaint.

2 If thou, Lord, wilt be ex-
treme to mark what is done : pa-
mise : O Lord, who may abide
it ?

3 For there is mercy with
thee : therefore shalt thou be
feared.

4 I look for the Lord, my
soul doth wait for him : in his
word is my trust.

5 My soul seeth unto the
Lord : before the morning
watch, I say, before the morn-
ing watch.

6 O Israel, trust in the Lord,
for with the Lord there is mer-
cy : and with him is plenteous
redemption.

7 And he shall redeem Isra-
el : from all his sins.

Domine, non off. Psal. 131.

Lord, I am not high-minded :
I have no proud looks.

1 I do not exercise my self
in great matters : which are
too high for me.

2 But I refrain my soul, and
keep it low, like as a child
that is weaned from his mo-
ther : yea, my soul is even as
a weaned child.

3 O Israel, trust in the Lord :
from this time forth for ever-
more.

Morning Prayer.

Memento Domine. Psal. 132.

Lord, remember David : and
all his trouble.

1 How he sware unto the
Lord : and vowed a vow unto
the Almighty God of Jacob.

2 I will not come within the
tabernacle of mine house : nor
climb up into my bed ;

3 I will not suffer mine eyes
to sleep, nor mine eye-lids to
slumber : neither the temple of
my head to take any rest,

4 Until I find out a place for
the temple of the Lord : an ha-
bitation for the mighty God of
Jacob.

5 Lo, we heard of the same
at Ephrata : and found it in the
Wood.

7 Wee will go into his tabernacle : and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting place : thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness : and let thy saints sing with joyfulness.

10 For thy servant David sake : turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David : and he shall not shrink from it ;

12 Of the fruit of thy body : shall I set upon thy seat.

13 If thy children will keep my covenant and my testimonies that I shall learn them : their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself : he hath longed for her.

15 This shall be my rest for ever : here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase : and will satisfy her poor with bread.

17 I will deck her priests with health : and her saints shall rejoyce and sing.

18 There shall I make the horn of David to flourish : I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall cloath them with shame : but upon himself shall his crown flourish.

Ecce quam bonum. Psal. 133.

BEhold, how good and joyful a thing it is : brethren to dwell together in unity.

2 It is like the precious ointment upon the head, that runneth down unto the beard : even unto Aarons beard, and went down to the skirts of his cloathing.

3 Like as the dew of Hermon : which fell upon the hill of Sion.

4 For there the Lord promi-

sed his blessing : and Isaac for evermore.

Ecce nunc. Psal. 134.

BEhold now, praise the Lord : all ye servants of the Lord ;

2 Ye that by night stand in the house of the Lord : even in the courts of the house of our God.

3 Lift up your hands in the sanctuary : and praise the Lord.

4 The Lord that made heaven and earth : give thee blessing out of Sion.

Laudate Nomen. Psal. 135.

O Praise the Lord, and ye the Name of the Lord : praise it, O ye servants of the Lord ;

2 Ye that stand in the house of the Lord : in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious : O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself : and Israel for his own possession.

5 For I know that the Lord is great : and that our God is above all Gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth : in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world : and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt : both of men and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt : upon Pharaoh and all his servants.

10 He smote diverse nations : and slew mighty kings :

11 Slew King of the Amorites, and Og the king of Basan : and all the kingdoms of Canaan ;

12 And gave their land to be an heritage : even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever : so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people : and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold : the work of mens hands.

16 They have mouths, and speak not ; eyes have they but they see not.

17 They have ears, and yet they hear not : neither is there any breath in their mouths.

18 They that make them are like unto them : and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel : praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi : ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Shon : who dwelleth at Jerusalem.

Evening Prayer.

Confiteatur. Psal. 136.

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 O give thanks unto the God of all gods : for his mercy endureth for ever.

3 O thank the Lord of all lords : for his mercy endureth for ever.

4 Who only doeth great wonders : for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens : for his mercy endureth for ever.

6 Who laid out the earth above the waters : for his mercy endureth for ever.

7 Who hath made great Sheol : for his mercy endureth for ever.

8 The sun to rule the day : for his mercy endureth for ever.

9 The moon and the stars to govern the night : for his mercy endureth for ever.

10 Who smote Egypt with their first-born : for his mercy endureth for ever.

11 And brought out Israel from among them : for his mercy endureth for ever.

12 With a mighty hand, and stretched-out arm : for his mercy endureth for ever.

13 Who divided the Red sea in two parts : for his mercy endureth for ever.

14 And made Israel to go through the midst of it : for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red sea : for his mercy endureth for ever.

16 Who led his people through the wilderness : for his mercy endureth for ever.

17 Who smote great kings : for his mercy endureth for ever.

18 Yes, and slew mighty kings : for his mercy endureth for ever.

19 Behon king of the Amorites : for his mercy endureth for ever.

20 And Og the king of Basan : for his mercy endureth for ever.

21 And gave away their land for an heritage : for his mercy endureth for ever.

22 Even for an heritage unto Israel his servant : for his mercy endureth for ever.

23 Who remembered us when we were in trouble : for his mercy endureth for ever.

24 And hath delivered us from our enemies : for his mercy endureth for ever.

25 Who giveth food to all flesh : for his mercy endureth for ever.

26 O give thanks unto the God of heaven : for his mercy endureth for ever.

27 O give thanks unto the Lord

Lord

Lord of lords: for his mercy endureth for ever.

Super flumina. Psal. 137.

By the waters of Babylon we sit down and wept: when we remembered thee, O Sion.

2 As for our harps, we hang'd them up: upon the trees that are therein.

3 For they that led us away captive, required of us then a song, and melody in our heaviness: Sing us one of the songs of Sion.

4 How shall we sing the Lords song: in a strange land?

5 If I forget thee, O Jerusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee as thou hast served us.

9 Blessed shall he be that ratheth thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I will give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving kindness and truth: for thou hast magnified thy Name, and the word above all things.

When I called upon thee, thou heardest me: and enquiredst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand upon the fierceness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindness toward me: yea, thy mercy, O Lord, endureth for ever, despise not then the works of thine own hands.

Morning Prayer.

Domine propiti. Psal. 139.

O Lord, thou hast searched me out, and known me: thou knowest my down-sitting and mine up-rising, thou understandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy Spirit: or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there: if I go down to hell, thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the sea.

9 Even thence also shall thy hand lead me: and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me: then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee: for the night is as clear as the day: the darkness and light to thee are both alike.

12 For my reins are thine: are purposed to overthrow my
thou hast covered me in my goings.
mothers womb.

13 I will give thanks unto thee, for I am fearfully and
wonderfully made: marvellous are thy works, and that my
soul knoweth right well.

14 My bones are not hid from thee: though I be made secretly,
and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect: and
in thy book were all my members written;

16 Which day by day were fashioned: when as yet there
was none of them.

17 How dear are thy counsels unto me, O God: O how great
is the sum of them!

18 If I tell them, they are more in number than the sand:
when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from
me ye blood-thirsty men.

20 For they speak unrighteously against thee: and thine
enemies take thy Name in vain.

Do not I hate them, O Lord: that hate thee: and am
not I grieved with those that
rise up against thee?

22 Yes, I hate them right
sore: even as though they
were mine enemies.

23 Try me, O God, and seek
the ground of my heart: prove
me, and examine my thoughts.

24 Look well if there be any
way of wickedness in me: and
lead me in the way everlasting.

Psalm 140.
Deliver me, O Lord, from
the evil man: and pre-
serve me from the wicked man.

2 Who imagine mischief in
their hearts: and stir up strife
all the day long.

3 They have sharpened their
songs like a serpent: adders
poison is under their lips.

4 Keep me, O Lord, from the
hands of the ungodly: preserve
me from the wicked men, who

5 The proud have laid a snare
for me, and spread a net abroad
with cords: yea, and set traps
in my way.

6 I said unto the Lord, Thou
art my God: hear the voice of
my prayers, O Lord.

7 O Lord God, thou strength
of my health: thou hast covered
my head in the day of battle.

8 Let not the ungodly have
his desire, O Lord: let not
his mischievous imagination
prevail, lest they be too proud.

9 Let the mischief of their
own lips fall upon the head of
them: that compass me about.

10 Let hot burning coals
fall upon them: let them be
cast into the fire, and into the
pit, that they never rise up
again.

11 A man full of words shall
not prosper upon the earth:
evil shall hunt the wicked per-
son to overthrow him.

12 Sure I am, that the Lord
will avenge the poor: and
maintain the cause of the hel-
pless.

13 The righteous also shall
give thanks unto thy Name:
and the just shall continue in
thy sight.

Dominus, eleazar. Psal. 141.
Lord, I call upon thee, hear
thine unto me: and con-
sider my voice, when I cry unto
thee.

2 Let my prayer be set forth
in thy sight as the incense: and
let the lifting up of my hands
be an evening sacrifice.

3 Set a watch, O Lord, be-
fore my mouth: and keep the
door of my lips.

4 O let not mine heart be in-
clined to any evil thing: let me
not be occupied in ungodly
works, with the men that want
wickedness, lest I eat of such
things as please them.

5 Let the righteous rather
smile me friendly: and approve
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6 But let not their precious

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found from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them :

4 And they were all filled with the holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak, Galileans ?

8 And how hear we every man in our own tongue, wherein we were born ?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this ?

13 Others mocking, said, These men are full of new wine.

14 But Peter standing up with the eleven, lift up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words :

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Joel,

17 And it shall come to pass in the last days, (saith God) I will pour out of my spirit upon all flesh: and your sons and your

daughters shall prophesie, and your young men shall see visions, and your old men shall dream dreams :

18 And on my servants, and on my handmaidens, I will pour out in those days of my spirit, and they shall prophasie :

19 And I will shew wonders in heaven above, and signs in the earth beneath, blood and fire, and vapour of smoke.

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God, among you, by miracles and wonders and signs, which God did by him in the midst of you, as ye your selves also know :

23 Him being delivered by the determinate counsel, and foreknowledge of God, ye have taken, and by wicked hands have crucified, and slain :

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord, always before my face, for he is on my right hand, that I should not be moved.

26 Therefore did my heart rejoyce, and my tongue was glad : moreover also, my flesh shall rest in hope.

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption.

28 Thou hast made known to me the ways of life, thou shalt make me full of joy with thy countenance.

29 Men and brethren, let me freely speak unto you of the baptized David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore be ye men and

Many baptized.

and knowing that God had sworn with an oath to him, that of the fruit of his loyns, according to the flesh, he would raise up Christ to sit on his throne :

31 He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens : but he saith himself, The Lord said unto my Lord, Sit thou on my right hand.

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.

37 Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word, were baptized : and the same day there were added unto them about three thousand souls.

42 And they continued stedfastly in the Apostles doctrine

The Acts.

and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul : and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common,

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness, and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved.

C H A P. III.

NOW Peter and John went up together into the temple, at the hour of prayer, being the ninth hour.

2 And a certain man lame from his mothers womb was carried, whom they laid daily at the gate of the temple which is called beautiful, to ask alms of them that entred into the temple.

3 Who seeing Peter and John about to go into the temple, asked an alms.

4 And Peter fastning his eyes upon him, with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee : In the name of Jesus Christ of Nazareth, rise up and walk.

7 And he took him by the right hand, and lift him up; and immediately his feet and ancles received strength.

8 And he leaping up, stood, and walked, and entred with them into the temple, walking and leaping, and praising God.

9 And all the people saw him walking and praising God.

10 And they knew that it was

he which sat for alms at the beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed, held Peter and John, all the people ran together unto them in the porch that is called Solomons, greatly wondering.

12 ¶ And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

14 But ye denied the holy One, and the just, and desired a murderer to be granted unto you.

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name through faith in his name, hath made this man strong; whom ye see and know: yea, the faith which is by him, hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I swear that through ignorance ye did it, as did also your rulers.

18 But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 ¶ Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive, until the times of resur-

rection of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.

22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you.

23 And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first God hath raised up his Son Jesus, whom ye have killed, whom God hath raised from the dead, whom he hath manifested to be unto every one of you, by many tokens and signs.

CHAP. IV.

AND as they spoke unto the people, the priests and the captain of the temple, and the Sadducees came upon them.

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now even tide.

4 Howbeit, many of them which heard the word, believed; and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that the rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest were gathered together at Jerusalem.

7 And when they had so

Peters authority.

The Acts.

He and John released.

them in the midst, they asked, By what power, or by what name have ye done this?

8 Then Peter filled with the holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them, manifest to all them that dwell in Jerusalem, and we cannot deny it.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all, nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lift up their voice to God with one accord, and said, Lord, thou art God which hast made heaven and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatnings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal: and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the holy Ghost, and they spoke the

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32 And the multitude of them that believed, were of one heart and of one soul: neither said any of them, that ought of the things which he possessed, was his own, but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold,

35 And laid them down at the apostles feet: and distribution was made unto every man according as he had need.

36 And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, The son of consolation) a Levite, and of the country of Cyprus,

37 Having lands, sold it, and brought the money, and laid it at the apostles feet.

C H A P. V.

BUT a certain man named Ananias with Sapphira his wife, sold a possession,

2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles feet.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the holy Ghost, and to keep back part of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose

wound him up, and carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together, to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in and found her dead, and carrying her forth, buried her by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people, (and they were all with one accord in Solomon's porch.)

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.

15 Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least, the shadow of Peter passing by, might overshadow some of them.

16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees) and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord

The prison doors opened. The by night opened the prison doors, and brought them forth and said,

20 Go, stand and speak in the temple to the people, all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest, and the captain of the temple, and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison, are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: (for they feared the people, lest they should have been stoned)

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, did not we straitly command you, that you should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 ¶ Then Peter and the other apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand to be a Prince

Gamaliel's counsel. and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things: and so is also the holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard *that*, they were cut to the heart, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of law, had in reputation among all the people, and commanded to put the apostles forth a little space,

35 And said unto them, Ye men of Israel, take heed to your selves, what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be some body, to whom a number of men, about four hundred, joyned themselves: who was slain, and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished, and all, even as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel, or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house they ceased

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C H A P. VI.

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore brethren, look ye out among you seven men of honest report, full of the holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give our selves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a proselyte of Antioch.

6 Whom they set before the apostles: and when they had prayed, they laid their hands on them.

7 And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith.

8 And Stephen full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men which said, We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the elders, and the

Chap. vi, vii.

scribes, and came upon him, and caught him, and brought him to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law.

14 For we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

C H A P. VII.

Then said the high priest, Are these things so?

2 And he said, Men brethren, and fathers, hearken, The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell.

5 And he gave him none inheritance in it, no not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

6 And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and treat them evil four hundred years.

7 And the nation to whom they shall be in bondage, will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day: and

Stephen declares

The Acts.

the history,

Isaac begat Jacob, and Jacob begat the twelve patriarchs.

9 And the patriarchs moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt, and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction; and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second time Joseph was made known to his brethren; and Josephs kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and sixteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers;

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his fathers house three months:

21 And when he was cast out, Pharaohs daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptian

ans, and was mighty in words and in deeds.

23 And when he was forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood how that God by his hand would deliver them, but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; Why do ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler, and a judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina, an angel of the Lord in a flame of fire in a bush.

31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses, whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler, and a deliverer, by the hands of the angel which appeared to him in the bush.

36 He brought them out; after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 ¶ This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear.

38 This is he that was in the church in the wilderness, with the angel, which spake to him in the mount Sina, and ~~wh~~ our fathers: who received the lively oracles to give unto us.

39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us: for ~~as~~ for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoyced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices, by the space of forty years in the wilderness?

43 Yes, ye took up the tabernacle of Moloch, and the star of your god Remphan, figure which ye made, to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after, brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David.

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him a house.

48 Howbeit, the most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

50 Hath not my hand made all these things?

51 ¶ Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the holy Ghost: as your fathers did, so do ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them, which shewed before of the coming of the just One, of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept it.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God;

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young mans feet, whose name was Saul.

Simon the forcerer.

The

Acts.

Peter reproveth him.

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

C H A P. VIII.

ANd Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

2 And devout men carried Stephen to his burial, and made great lamentation over him.

3 As for Saul, he made havoc of the church, entering into every house and haling men and women, committed them to prison.

4 Therefore they that were scattered abroad, went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, bearing, and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man called Simon, which before time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one.

10 To whom they all gave heed from the least to the greatest, saying, This man is the great power of God.

11 And to him they had resorted, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John.

15 Who when they were come down, prayed for them that they might receive the holy Ghost.

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they their hands on them, and they received the holy Ghost.

18 And when Simon saw that through laying on of the apostles hands, the holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they when they had testified and preached the word

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Philip and the Eunuch.

Chap. ix.

Saul converted.

of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

16 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

17 And he arose and went: and behold a man of Ethiopia, an eunuch of great authority under Candact queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem, for to worship,

18 Was returning, and sitting in his chariot read Esaias the prophet.

19 Then the Spirit said unto Philip, Go near, and joynt thyself to this chariot.

20 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

21 And he said, How can I, except some man should guide me? and he desired Philip that he would come up, and sit with him.

22 The place of the scripture which he read, was this, He was lead as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth:

23 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

24 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

25 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

26 And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth

hinder me to be baptized?

27 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe, that Jesus Christ is the Son of God.

28 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch, and he baptized him.

29 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

30 But Philip was found at Azotus: and passing through, he preached in all the cities, till he came to Cesarea.

C H A P. IX.

And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed he came near Damascus: and suddenly there shined round about him a light from heaven.

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

6 And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth, and when his eyes were opened, he saw no man: but

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the

Saul baptised.

they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 And there was certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord said unto him, Arise, and go into the street, which is called Straight, and enquire in the house of Judas, for one called Saul of Tarsus: for behold, he prayeth,

12 And hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests, to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

16 For I will shew him how great things he must suffer for my names sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost.

18 And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

The Acts.

20 And straightway he preached Christ in the synagogues, that he is the son of God.

21 But all that heard him were amazed; and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 And after that many days were fulfilled, the Jews took counsel to kill him:

24 But their laying await was known of Saul: and they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let him down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in, and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 Whereupon when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghost, were multiplied.

32 And it came to pass, as

Peter

Tabitha raised.

Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palfie.

34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda, and Saron, saw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works, and alms-deeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

39 Then Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed, and turning him to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her his hand, and lift her up; and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa, and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

C H A P. X.

THere was a certain man in Caesarea, called Cornelius,

Chap. X.

a centurion of the band called the Italian band.

2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout souldier of them that waited on him continually:

8 And when he had declared all these things unto them, he sent them to Joppa.

9 ¶ On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray, about the sixth hour.

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth:

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter, kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

16 This was done thrice : and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen, should mean, behold, the men which were sent from Cornelius, had made enquiry for Simons house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the spirit said unto him, Behold, three men seek thee :

20 Arise therefore, and get thee down, and go with them, doubting nothing : for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius ; and said, Behold, I am he whom ye seek : what is the cause wherefore ye are come ?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel, to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cesarea : and Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up, I my self also am a man.

27 And as he talked with him, he went in, and found

many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew, to keep company, or come unto one of another nation : but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I unto you without gain saying, as soon as I was sent for : I ask therefore for what intent ye have sent for me.

30 And Cornelius said, Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon whose surname is Peter, he is lodged in the house of one Simon a tanner, by the sea-side, who when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee, and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons :

35 But in every nation, he that feareth him, and worketh righteousness, is accepted with him.

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all)

37 That word (I say) you know, which was published throughout all Judea, and began from Gallilee, after the baptism which John preached :

38 How God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all

that

Peter accused.

that were oppressed of the devil: for God was with him.

39 And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly,

41 Not to all the people, but unto witnesses, chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him, shall receive remission of sins.

44 While Peter yet spake these words, the holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the holy Ghost, as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

CHAP. XI.

AND the apostles and brethren that were in Judæa, heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed the

CHAP. XI.

matter from the beginning, and expounded it by order unto them, saying,

5 I was in the city of Joppa praying; and in a trance I saw a vision, A certain vessel descended, as it had been a great sheet, let down from heaven by four corners; and it came even to me.

6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice, saying unto me, Arise, Peter, slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entered into the mans house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter:

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the holy Ghost.

17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the

Lord

The gospel is spread.

The Acts.

Peter imprisoned.

Lord Jesus Christ, what was I that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the holy Ghost, and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul.

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people, and the disciples were called Christians first in Antioch.

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the spirit, that there should be great dearth throughout all the world: which came

to pass in the days of Claudius Cæsar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea.

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

C H A P. XII.

NOW about that time, Herod the king stretched forth his hands to vex certain of the church.

1 And he killed James the brother of John with the sword.

2 And because he saw it pleased the Jews, he proceeded further, to take Peter also. (Then were the days of unleavened bread.)

3 And when he had apprehended him, he put him in prison, and delivered him to four quarters of soldiers to keep him, intending after Easter to bring him forth to the people.

4 Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him.

5 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

6 And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

7 And the angel said unto him, Gird thy self, and bind on thy sandals: and so he did. And he said unto him, Gird thy garment about thee, and follow me.

8 And he went out and followed him, and wist not that it was true which was done by the angel: but thought he saw a vision.

9 When they were past the first and the second ward, they came unto the iron gate that

leadeth

Peter delivered out of prison. Chap. xliij. Herods miserable death.
leadeth unto the city, which opened to them of his own accord: and they went out, and passed on through one street, and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together, praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peters voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.

17 But he beckning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the souldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judea to Cesarea, and there abode.

20 ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with

one accord to him, and having made Blastus the kings chamberlain their friend, desired peace, because their country was nourished by the kings country.

21 And upon a set day, Herod arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, saying, It is the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John whose surname was Mark.

C H A P. XIII.

NOW there were in the church that was at Antioch certain prophets, and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrach, and Saul.

2 As they ministered to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 ¶ So they being sent forth by the holy Ghost, departed unto Selucia, and from thence they sailed to Cyprus.

5 And when they were at Samaria, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus:

7 Which was with the deputy of the country, Sergius Paulus,

Elymas the forcerer.

a prudent man, who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the forcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul (who also is called Paul) filled with the holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them, returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day, and sat down.

15 And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckning with *his* hand, said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people, when they dwelt as strangers in the land of Egypt; and with an high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

The Acts. *Paul preacheth at Antioch.*

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this mans seed hath God according to *his* promise, raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming, the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled *them* in condemning *him*.

28 And though they found no cause of death in *him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of *him*, they took *him* down from the tree, and laid *him* in a sepulchre.

30 But God raised *him* from the dead:

31 And he was seen many days of them which came up with *him*

the Jews blaspheme.

Chap. xiv.

The Gentiles believe.

his from Galilee to Jerusalem, who are his witnesses unto the people.

31 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another psalm, Thou shalt not suffer thine holy One to see corruption.

36 For David, after he had served his own generation, by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he whom God raised again, saw no corruption.

38 ¶ Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you which is spoken of in the prophets,

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas, who speaking to them, persuaded

them to continue in the grace of God.

44 ¶ And the next sabbath-day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge your selves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the holy Ghost.

C H A P. XIV.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews, and also of the Greeks, believed.

3 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

Paul healeth a creeple.

The Acts.

He is stoned.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use them despitefully, and to stone them,

6 They were ware of it, and fled unto Lystra and Derbe, cities of Lyconia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a creeple from his mothers womb, who never had walked.

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lift up their voices, saying in the speech of Lyconia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14. *Which* when the apostles, Barnabas and Paul heard of, they rent their cloaths, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? we also are men of like passions with you, and preach unto you, that ye

should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither certain Jews from Antioch and Iconium, who perswaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

27 And when they were come

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Dissension about circumcision. Chap. xv. The Apostles determination.
and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

18 And there they abode long time with the disciples.

CHAP. XV.

And certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

1 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

2 And being brought on their way by the church, they passed through Phenice, and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

3 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

4 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

5 ¶ And the Apostles and elders came together for to consider of this matter.

6 And when there had been much disputing, Peter rose up and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

7 And God which knoweth the hearts, bare them witness, giving them the holy Ghost, even as he did unto us:

8 And put no difference between us and them, purifying their hearts by faith.

9 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers, nor we were able to bear?

10 But we believe that through the grace of the Lord Jesus Christ we shall be saved even as they.

11 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

12 ¶ And after they had held their peace, James answered, saying, Men and brethren, hearken unto me.

13 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

14 And to this agree the words of the prophets; as it is written,

15 After this I will return and will build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up:

16 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doth all these things.

17 Known unto God are all his works from the beginning of the world.

18 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

19 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

20 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.

21 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas, namely, Judas surnamed Barsabas, and

Silas.

Abstain from blood, &c. The *Acts.* *Paul and Barnabas part.*
Silas, chief men among the brethren :

23 And wrote letters by them after this manner, The apostles, and elders, and brethren send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment :

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle.

31 Which when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord,

with many others also.

36 And some days after Paul said unto Barnabas, Let us go again, and visit our brethren, in every city where we have preached the word of the Lord, and see how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus.

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria, and Cilicia, confirming the churches.

C H A P. XVI.

Then came he to Derbe and Lystra: and behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the holy Ghost to preach the word in Asia,

Lydia converted.

Chap. xvj. Paul and Silas imprisoned.

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia, came down to Troas.

9 And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the gospel unto them.

11 Therefore, loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

14 ¶ And a certain woman named Lydia a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide here. And she constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination, met us, which brought her masters much gain by soothsaying:

17 The same followed Paul, and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days.

But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place, unto the rulers,

20 And brought them to the magistrates, saying, These men being Jews do exceedingly trouble our city,

21 And teach customs which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely.

24 Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every ones bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thy self no harm; for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas.

30 And brought them out, and said, Sirs, what must I do to be saved?

The saylor converted

The Acts.

Paul preacheth.

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house.

32 And they spake unto him, the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the sergeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the sergeants told these words unto the magistrates: and they feared when they heard that they were Romans.

39 And they came and besought them, and brought them out, and desired them to depart out of the city.

40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

CHAP. XVII.

NOW when they had passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the scriptures,

3 Opening and alledging, that Christ must needs have suffered, and risen again from the dead: and that this Jesus whom

I preach unto you is Christ.

4 And some of them believed, and consorted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason, and certain brethren, unto the rulers of the city, crying, These that have turned the world upside down, are come hither also.

7 Whom Jason had received: and these all do contrary to the decrees of Cæsar, saying, That there is another king, one Jesus.

8 And they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent a way Paul and Silas by night unto Berea: who coming thither, went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed: also of honourable women which were Greeks, and of men not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul

13 No servant can serve two masters: for either he will hate the one and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify your selves before men; but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

19 There was a certain rich man, which was cleathed in purple and fine linnen, and fared sumptuously every day.

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich mans table: moreover, the dogs came and licked his sores.

22 And it came to pass that the beggar died, and was carried by the angels into Abrahams bosom: the rich man also died and was buried.

23 And in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things,

and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence.

27 Then he said, I pray thee therefore Father, that thou wouldest send him to my fathers house:

28 For I have five brethren, that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be perswaded, though one rose from the dead.

CHAP. XVII.

Then said he unto the disciples, It is impossible but that offences will come: but wo unto him through whom they come.

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 Take heed to your selves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him.

5 And the Apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this fig-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you having a

The ten lepers cleansed.

Luke.

The manner of Christy coming.

servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thy self, and serve me, till I have eaten, and drunken; and afterward thou shalt eat and drink?

9 Dost he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up their voices, and said, Jesus Master, have mercy on us.

14 And when he saw them, he said unto them, Go shew your selves unto the priests. And it came to pass that as they went, they were cleansed.

15 And one of them when he saw that he was healed, turned back, and with a loud voice glorified God.

16 And fell down on his face at his feet giving him thanks: and he was a Samaritane.

17 And Jesus answering said, Were there not ten cleansed? But where are the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way, thy faith hath made thee whole.

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation.

21 Neither shall they say, Lo, here, or lo, there: for behold, the kingdom of God is within you.

22 And he said unto the disciples, The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23 And they shall say to you, See here, or, see there: go not after them, nor follow them.

24 For as the lightning that lighteth out of the one part under heaven, shineth unto the other part under heaven: so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark: and the flood came and destroyed them all.

28 Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded:

29 But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all:

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the house-top, and stuff in the house, let him come down to take it away, and he that is in the field, let him likewise not return back.

32 Remember Lots wife.

33 Whosoever shall seek to save his life, shall lose it: and whosoever shall lose his life, shall preserve it.

34 I tell you, in that night there shall be two men in one bed, the one shall be taken, and the other shall be left.

35 Two women shall be grinding together, the one shall be taken, and the other left.

36 Two men shall be in the field, the one shall be taken, and the other left.

37 And they answered and said unto him, Where Lord? and he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

C. H. A. P. XVIII.

And he spake a parable unto them, to this end, that men ought always to pray, and not to faint;

1 Saying, There was in a city a judge, which feared not God, neither regarded man.

2 And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary.

3 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man,

4 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

5 And the Lord said, Hear what the unjust judge saith.

6 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

7 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

8 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

9 Two men went up into the temple to pray; the one a Pharisee, and the other a Publicane.

10 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publicane.

11 I fast twice in the week, I give tithes of all that I possess.

12 And the Publicane standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

13 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

14 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

15 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

16 Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

17 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? there is none good save one, that is God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not bear false witness, Honour thy father and thy mother.

20 And he said, All these have I kept from my youth up.

21 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing, sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

22 And when he heard this, he was very sorrowful: for he was very rich.

23 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

24 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

25 And they that heard it, said, Who then can be saved?

26 And he said, The things which are impossible with men, are possible with God.

27 Then Peter said, Lo, we have

have left all, and followed thee.

29 And he said unto them, Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of Gods sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated and spitted on;

33 And they shall scourge him, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things, which were spoken.

35 ¶ And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging.

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, thou Son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried the more, Thou Son of David, have mercy on me.

40 And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed

him, glorifying God: and all the people when they saw it, gave praise unto God.

CHAP. XIX.

And Jesus entered and passed through Jericho.

2 And behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was, and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycomore-tree to see him; for he was to pass that way.

5 And when Jesus came to the place, he looked up and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation, I restore him four-fold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is the son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

11 And as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain noble man went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him,

The ten pieces of money. Chap. xix. *Christ rideth to Jerusalem.*
and sent a message after him, and say *them* before me.
saying, We will not have this man to reign over us.

15 And it came to pass that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou laydest not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto everyone which hath, shall be given: and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither,

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And it came to pass when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against you; in the which at your coming ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent, went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their cloaths in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen,

38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude, said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it,

Christ purgeth the temple,

S. Luke. and avoucheth his authority.

42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought,

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes, and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

C H A P. XX.

AND it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders,

1 And spake unto him, saying, Tell us, By what authority doest thou these things? or who is he that gave thee this authority?

2 And he answered and said unto them, I will also ask you one thing, and answer me:

3 The baptism of John, was it from heaven, or of men?

4 And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then believed ye him not?

5 But and if we say, Of men, all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence it was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season, he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant; and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent the third, and they wounded him also, and cast him out.

13 Then said the Lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What therefore shall the Lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him, and they feared the people: for they perceived that he had spoken this parable against them.

Of saying truth.

Chap.

xxj.

The Sadducees confuted.

20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governour.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the persons of any, but teachest the way of God truly.

22 Is it lawful for us to give tribute unto Cesar, or no?

23 But he perceived their craftiness and said unto them, Why tempt ye me?

24 Shew me a penny: whose image and superscription hath it? They answered and said, Cæsars.

25 And he said unto them, Render therefore unto Cesar the things which be Cæsars, and unto God the things which be Gods.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ Then came to him certain of the Sadducees (which deny that there is any resurrection) and they asked him,

28 Saying, Master, Moses wrote unto us, If any mans brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her, and in like manner the seven also. And they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection, whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.

36 Neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 ¶ Then certain of the scribes answering, said, Master, thou hast well said.

40 And after that, they durst not ask him any question at all.

41 And he said unto them, How say they that Christ is Davids son?

42 And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 ¶ Then in the audience of all the people, he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows houses, and for a shew make long prayers: the same shall receive greater damnation.

C H A P. XXI.

And he looked up, and saw the rich men casting their gifts into the treasury.

And he saw also a certain poor widow, casting in thither two mites.

5 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all.

6 For all these have of their abundance

E 4

abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ And as some spake of the temple, how it was adorned with goodly stones, and gifts, be said,

6 For these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars, and commotions, be not terrified: for these things must first come to pass, but the end is not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights, and great signs shall there be from heaven.

12 But before all these they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my names sake.

13 And it shall turn to you for a testimony.

14 Settle it therefore in your hearts, not to meditate before, what ye shall answer.

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kindred, and friends, and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my names sake.

18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea, flee to the mountains, and let them which are in the midst of it, depart out, and let not them that are in the countries, enter thereinto.

22 For these be the days of vengeance, that all things which are written, may be fulfilled.

23 But wo unto them that are with child, and to them that give suck in those days: for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentile, until the times of the Gentiles be fulfilled.

25 ¶ And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring.

26 Mens hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.

29 And he spake to them a parable, Behold the fig-tree, and all the trees,

30 When they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand.

31 So likewise ye when ye see these things come to pass,

know

Judas his covenant.

Chap. xxij.

The sacrament instituted.

know ye that the kingdom of God is nigh at hand.

31 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

32 Heaven and earth shall pass away: but my words shall not pass away.

33 ¶ And take heed to your selves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

34 For as a snare shall it come on all them that dwell on the face of the whole earth.

35 Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

36 And in the day-time he was teaching in the temple, and at night he went our, and abode in the mount that is called the mount of Olives.

37 And all the people came early in the morning to him in the temple, for to hear him.

CHAP. XXII.

Now the feast of unleavened bread drew nigh, which it called the passover.

2 And the chief priests and scribes sought how they might kill him, for they feared the people.

3 ¶ Then entred Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised and sought opportunity to betray him unto them in the absence of the multitude.

7 ¶ Then came the day of unleavened bread, when the passover must be killed:

8 And he sent Peter and John, saying, Go and prepare us the

passover that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entred into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entred in.

11 And ye shall say unto the good man of the house, The master saith unto thee, Where is the guest-chamber where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer.

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among your selves.

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

21 ¶ But behold the hand of him that betrayeth me, is with me on the table.

22 And truly the Son of man goeth as it was determined: but woe unto that man by whom he is betrayed.

Christ prayeth for Peter, S. Luke. and goeth to the mount.

23 And they began to enquire among themselves, which of them it was that should do this thing.

24 ¶ And there was also a strife among them which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors.

26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptation.

29 And I appoint unto you a kingdom, as my father hath appointed unto me:

30 That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

32 But I have prayed for thee, that thy faith fail not; and when thou art converted, I will strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee both into prison, and to death.

34 And he said, I tell thee Peter, the cock shall not crow this day, before thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this

that is written, must yet be accomplished in me. And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold here are two swords. And he said unto them, It is enough.

39 ¶ And he came out, and went as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray, that ye enter not into temptation.

41 And he was withdrawn from them about a stones cast, and knelt down and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done.

43 And there appeared an angel unto him, from heaven, strengthening him.

44 And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far: And he touched his ear, and healed him.

Peter denieth Christ.

Chap.

xviii.

He is accused.

52 Then Jesus said unto the chief priest, and captains of the temple, and the elders which were come to him, Be ye come out as against a thief with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 ¶ Then took they him, and led him, and brought him into the high priests house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth, this fellow also was with him; for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus, mocked him, and smote him.

64 And when they had blindfolded him, they stroke him on the face, and asked him, saying, Prophesie, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day, the elders of the people, and the chief priests and the scribes came together, and led him into their counsel.

67 Saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe.

68 And if I also ask you, you will not answer me, nor let me go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we our selves have heard of his own mouth.

C H A P. XXIII.

And the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ a king.

3 And Pilate asked him, saying, Art thou the king of the Jews? And he answered him and said, Thou sayest it.

4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked, whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and

He desired to see him.

Christ sent to Herod.

he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words, but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war let him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together, for before they were at enmity between themselves.

13 ¶ And Pilate when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him.

15 No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release him.

17 For of necessity he must release one unto them at the feast.

18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder was cast in prison)

20 Pilate therefore willing to release Jesus, spake again to them.

21 But they cried, saying, Crucifie him, crucifie him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

23 And they were instant with loud voices, requiring that he might be crucified: and the will of them, and of the chief priests prevailed.

3. Luke.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them, him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

27 ¶ And there followed him a great company of people, and of women which also bewailed and lamented him.

28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for your selves, and for your children.

29 For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 And there were also two other malefactors led with him to be put to death.

33 And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding: and the rulers also with them derided him, saying, He saved others, let him save himself, if he be Christ the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the King

Barabbas released.

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Christ's crucifixion, burial, Chap. xxiv.

king of the Jews, save thy self.

38 And a superscription also was written over him in letters of Greek and Latine, and Hebrew. THIS IS THE KING OF THE JEWS.

39 ¶ And one of the Malefactors, which were hanged, railled on him, saying, If thou be Christ, save thy self and us.

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly, for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in Paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the vail of the temple was rent in the mids.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things.

50 ¶ And behold there was a man named Joseph, a counsellour, and he was a good man, and a just:

51 (The same had not consented to the counsel and deed of them) he was of Arimathea, a city of the Jews (who also himself waited for the kingdom of God)

and resurrection.

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments, and rested the sabbath day according to the commandment.

C H A P. XXIV.

NOW upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

1 And they found the stone rolled away from the sepulchre.

2 And they entred in, and found not the body of the Lord Jesus.

3 And it came to pass as they were much perplexed thereabout, behold, two men stood by them in shining garments.

4 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

5 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee.

6 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

7 And they remembered his words.

8 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

9 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these

Christ the Lamb of God. S. John.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him.

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us: what sayest thou of thyself?

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent, were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who cometh after me, is preferred before me, whose shoes latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man, which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

The calling of Andrew.
32 And John bare record, saying, I saw the Spirit descending from heaven, like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again the next day after, John stood, and two of his disciples:

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God.

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peters brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone.

43 ¶ The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter,

45 Philip findeth Nathanael and saith unto him, We have found him of whom Moses in

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Wine turned into wine. Chap. 4.
the law and the prophets did write, Jesus of Nazareth the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile.

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God, thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily verily I say unto you, Hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of man.

C H A P. II.

And the third day there was a marriage in Cana of Galilee: and the mother of Jesus was there.

2 And both Jesus was called, and his disciples to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, whatsoever he saith unto you, do it.

6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins a piece.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them,

The temple purged.
Draw out now, and bear unto the Governour of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew) the governour of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed in him.

12 After this, he went down to Capernaum, he and his mother, and his brethren, and his disciples, and they continued there not many days.

13 And the Jews' passover was at hand, and Jesus went up to Jerusalem.

14 And found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen, and poured out the changers' money, and overthrew the tables:

16 And said unto them that sold doves, Take these things hence, make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 Then answered the Jews, and said unto him, What sign shewest thou unto us, saying that thou dost these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast-day, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all men,

25 And needed not that any should testify of man: for he knew What was in man.

C H A P. III.

THERE was a man of the Pharisees, named Nicodemus a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him.

3 Jesus answered and said unto him, Verily verily I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mothers womb, and be born?

5 Jesus answered, Verily verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh, is flesh; and that which is born of the Spirit is Spirit.

7 Marvel not that I said, unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily verily I say unto thee, We speak that we do know, and testify that we have seen, and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him, should not perish, but have eternal life.

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world, to condemn the world; but that the world through him might be saved.

18 ¶ He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptized.

23 ¶ And John also was baptizing in Enon, near to Salim, because there was much water there:

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there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 ¶ Then there arose a question between some of Johns disciples and the Jews, about purifying:

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye your selves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride, is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegrooms voice: this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above, is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony, hath set to his seal, that God is true.

34 For he whom God hath sent, speaketh the words of God: for God giveth not the spirit by measure unto him.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

C H A P. IV.

When therefore the Lord knew how the Pharisees

had heard that Jesus made and baptized mo disciples than John,

1 (Though Jesus himself baptized not, but his disciple.)

3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacobs well was there. Jesus therefore being wearied with his journey, sat thus on the well: and it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 For his disciples were gone away unto the city to buy meat.

9 Then saith the woman of Samaria unto him, How is it that thou being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritanes.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me drink, thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattel?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him, shall be in him a well of wa-

The woman of Samaria. S. John. *The Samaritanes belieue.*
ter springing up into everlasting
life.

15 The woman saith unto him,
Sir, give me this water, that I
thirst not, neither come hither
to draw.

16 Jesus saith unto her, Go,
call thy husband, and come hi-
ther.

17 The woman answered and
said, I have no husband. Jesus
said unto her, Thou hast well
said, I have no husband :

18 For thou hast had five hus-
bands, and he whom thou now
hast is not thy husband : in that
saidst thou truly.

19 The woman saith unto
him, Sir, I perceive that thou
art a prophet.

20 Our fathers worshipped in
this mountain, and ye say, that
in Jerusalem is the place where
men ought to worship.

21 Jesus saith unto her, Wo-
man, believe me, the hour com-
eth when ye shall neither in
this mountain, nor yet at Jeru-
salem worship the Father.

22 Ye worship ye know not
what : we know what we wor-
ship : for salvation is of the
Jews.

23 But the hour cometh, and
now is, when the true wor-
shippers shall worship the Fa-
ther in spirit and in truth : for
the Father seeketh such to wor-
ship him.

24 God is a Spirit, and they
that worship him, must wor-
ship him in spirit and in truth.

25 The woman saith unto
him, I know that Messias com-
eth which is called Christ: when
he is come, he will tell us all
things.

26 Jesus saith unto her, I that
speak unto thee, am he.

27 ¶ And upon this came his
disciples, and marvelled that
he talked with the woman :
yet no man said, What seekest
thou? or, Why talkest thou
with her?

28 The woman then left her
water-pot and went her way in-
to the city, and saith to the men,

29 Come, see a man which told
me all things that ever I did :
is not this the Christ?

30 Then they went out of the
city, and came unto him.

31 ¶ In the mean while his
disciples prayed him, saying,
Matter eat.

32 But he said unto them, I
have meat to eat that ye know
not of.

33 Therefore said the disciples
one to another, Hath any man
brought him ought to eat?

34 Jesus saith unto them, My
meat is to do the will of him
that sent me, and to finish his
work.

35 Say not ye, There are yet
four months, and then cometh
harvest? behold, I say unto you,
Lift up your eyes, and look on
the fields, for they are white
already to harvest.

36 And he that reapeth recei-
veth wages, and gathereth fruit
unto life eternal : that both he
that soweth, and he that reap-
eth, may rejoyce together.

37 And herein is that saying
true, One soweth, and another
reapeth.

38 I sent you to reap that
whereon ye bestowed no la-
bour : other men laboured, and
ye are entered into their la-
bours.

39 ¶ And many of the Sama-
ritanes of that city believed on
him, for the saying of the wo-
man which testified, He told
me all that ever I did.

40 So when the Samaritanes
were come unto him, they be-
sought him that he would tar-
ry with them : and he abode
there two days.

41 And many mo believed,
because of his own Word :

42 And said unto the woman,
Now we believe, not because of
thy saying : for we have heard
him our selves, and know that
this is indeed the Christ, the Sa-
viour of the world.

43 ¶ Now after two days he
departed thence, and went into
Galilee :

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain noble man, whose son was sick at capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then enquired he of them the hour, when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

C H A P. V.

After this there was a feast of the Jews, and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep-market a pool, which is called in the Hebrew tongue, Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind,

halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Will thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath-day; it is not lawful for thee to carry thy bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed and walk.

13 And he that was healed, wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, Thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also, that God was his Father, making himself equal with God.

19 Then answered Jesus, and said unto them, Verily verily I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth them: even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear, shall live.

26 For as the Father hath life in himself, so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth, they that have done good, unto the resurrection of life; and they

that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of my self, my witness is not true.

32 ¶ There is another that beareth witness of me, and I know that the witness which he witnesseth of me, is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 ¶ But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself which hath sent me, hath born witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶ Search the scriptures, in them ye think ye have eternal life, and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

45 Do not think that I will accuse you to the Father: there

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For them that feed.

Chap. vi.

Christ walketh on the sea.

is one that accuseth you, even Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

CHAP. VI.

AFTER these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 ¶ When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 (And this he said to prove him: for he himself knew what he would do.)

7 Philip answered him, Two hundred peny-worth of bread is not sufficient for them that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peters brother, saith unto him,

9 There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down in number about five thousand.

11 And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered

them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above, unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was now come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea towards Capernaum: and it was now dark, and Jesus was not come to them.

18 And the sea arose, by reason of a great wind that blew.

19 So when they had rowed about five and twenty, or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I, be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people, which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone:

23 (Howbeit, there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks.)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him

him on the other side of the sea, they said unto him, Rabbi, when canst thou bither?

26 Jesus answered them and said, Verily verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: For him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily verily I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst.

36 But I said unto you, that ye also have seen me, and believe not.

37 All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.

38 For I came down from heaven, not to do mine own

will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among your selves.

44 No man can come to me, except the Father which hath sent me, draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily verily I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread, which came down from heaven: if any man eat of this bread, he shall live for ever: this is the bread that I will give, is my flesh, which I will give for the life of the world.

52 The Jews therefore strove

9 And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewen down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answered and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicanes to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the souldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not;

16 John answered, saying unto them all; I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the holy Ghost, and with fire.

17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch being reproved by him for Herodias his brother Philips wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened:

22 And the holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchij, which was the son of Janna, which was the son of Joseph,

25 Which was the son of Matathias, which was the son of Amos, which was the son of Naum, which was the son of Eli, which was the son of Nagge,

26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,

27 Which was the son of Joanna, which was the son of Rhefa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,

28 Which was the son of Melchij, which was the son of Addij, which was the son of Chama, which was the son of Elmodan, which was the son of Er,

29 Which was the son of Joseph, which was the son of Elizer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,

30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,

32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,

33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Pharez, which was the son of Juda,

34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,

35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,

36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,

37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Malieel, which was the son of Cainan.

38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

CHAP. IV.

And Jesus being full of the holy Ghost, returned from Jordan, and was led by the spirit into the wilderness,

1 A Being forty days tempted of the devil; and in those days he did eat nothing: and when they were ended, he afterward hungered.

2 And the devil said unto him, If thou be the son of God, command this stone that it be made bread.

3 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

4 And the devil taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

5 And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will, I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the son of God, cast thy self down from hence.

10 For it is written, He shall give his angels charge over thee, to keep thee.

11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias, and when he had opened the book, he found the place where it was written,

18 The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister,

An evil spirit

Chap. v.

cast out.

ster, and sat down: and the eyes of all them that were in the synagogue were fastned on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondred at the gracious words which proceeded out of his mouth. And they said, Is not this Josephs son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thy self: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land:

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet: and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill (whereon their city was built) that they might cast him down headlong.

30 But he passing through the mids of them, went his way:

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for his word was with power.

33 ¶ And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, thou

Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the mids, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this? for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ And he arose out of the synagogue, and entred into Simons house: and Simons wives mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever, and it left her. And immediately she arose and ministred unto them.

40 ¶ Now when the sun was setting, all they that had any sick with divers diseases, brought them unto him: and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them, suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

C H A P. V.

And it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Genesareth,

2 And saw two ships standing by the lake : but the fishermen were gone out of them, and were washing *their* nets.

3 And he entred into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land : and he sat down and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes, and their net brake.

7 And they beckned unto *their* partners, which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken :

10 And so was also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

12 ¶ And it came to pass, when he was in a certain city, behold, a man full of leprosie : who seeing Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will ; be thou clean. And immediately the leprosie departed from him.

14 And he charged him to tell

no man : but go and shew thy self to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him : and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judca, and Jerusalem : and the power of the Lord was present to heal them.

18 ¶ And behold, men brought in a bed a man which was taken with a palsie : and they sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling with *his* couch, into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies ? Who can forgive sins but God alone ?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts ?

23 Whether is easier to say, Thy sins be forgiven thee, or to say, Rise up and walk ?

24 But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsie) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before

Levi called.

Chap. vj.

The disciples excused.

before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27 ¶ And after these things he went forth, and saw a publicane named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicanes, and of others that far down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicanes and sinners?

31 And Jesus answering, said unto them, They that are whole need not a physician: but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees, but thine eat and drink?

34 And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them, No man putteth a piece of a new garment upon an old: if otherwise, then both the new, maketh a rent, and the piece that was taken out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles, else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put

into new bottles; and both are preserved.

39 No man also having drunk old wine, straightway desireth new: for he saith, The old is better.

C H A P. VJ.

And it came to pass on the second sabbath after the first, that he went through the corn-fields: and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days?

3 And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him:

4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him, which is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entred into the synagoge and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath-day: that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing, Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy it?

10 And looking round about upon them all, he said unto the man, Stretch forth thine hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness, and communed one

with another what they might do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 ¶ And when it was day, he called unto him his disciples: and of them he chose twelve, whom he named Apostles:

14 Simon (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

16 And Judas the brother of James, and Judas Iscariot, which also was the traitour.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases.

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

20 ¶ And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

22 Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the son of mans sake.

23 Rejoyce ye in that day, and leap for joy: for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich: for ye have received your consolation.

25 Woe unto you that are full: for ye shall hunger. Woe unto you that laugh now: for ye shall mourn and weep.

26 Woe unto you when all men shall speak well of you: for so did their fathers to the false prophets.

27 ¶ But I say unto you which hear, Love your enemies, do good to them which hate you:

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the one cheek, offer also the other: and him that taketh away thy cloak, forbid not to take thy coat also.

30 Give to every one that asketh of thee; and of him that taketh away thy goods, ask them not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you, good measure, pressed down and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete with-

al,

the tree known by its fruit: Chap. vii. For the scribes and pharisees.
31, it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eye.

43 For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And why call ye me Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like.

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an

house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruine of that house was great.

CHAP. VII.

NOW when he had ended all his sayings in the audience of the people, he entred into Capernaum.

2 And a certain centurions servant, who was dear unto him, was sick and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this.

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thy self for I am not worthy that thou shouldst enter under my roof.

7 Wherefore neither thought I my self worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me souldiers, and I say unto one, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, nor not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain: and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried

Christ's testimony of John. 8. Luke.

out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier, (and they that bare him stood still) and he said, Young man, I say unto thee, Arise.

15 And he that was dead, sat up, and began to speak: and he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and that God hath visited his people.

17 And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

18 And the disciples of John shewed him of all these things.

19 ¶ And John calling unto him two of his disciples, sent them unto Jesus, saying, Art thou he that should come, or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another?

21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind, he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is he whosoever shall not be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are

Christ's feet anointed.

gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? yea, I say unto you, and much more than a prophet.

27 This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard him, and the publicans justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread, nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners.

35 But wisdom is justified of all her children.

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisees house, and sat down to meat.

37 And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisees house, brought an alabastr-box of ointment,

38 And stood at his feet behind him weeping, and began to wash

his

his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, This man, if he were a prophet, would have known who, and what manner of woman this is that toucheth him: for she is a sinner.

40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor, which had two debtors: the one ought five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 Mine head with oyl thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

And it came to pass afterward, that he went throughout every city and village preaching, and shewing the glad tidings of the kingdom of God: and the twelve were with him;

2 And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza, Herods steward, and Susanna, and many others which ministered unto him of their substance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the ways side, and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture,

7 And some fell among thorns, and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those by the way side, are they that hear: then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock, are they which

which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection.

15 But that on the good ground, are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

16 ¶ No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed: but setteth it on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest: neither any thing hid, that shall not be known, and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 ¶ Then came to him his mother and his brethren, and could not come at him for the press.

20 And it was told him by certain, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, my mother and my brethren are these which hear the word of God, and do it.

22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they lunched forth.

23 But as they sailed, he fell asleep: and there came down a storm of wind on the lake, and they were filled with water, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose,

and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city, a certain man which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? and he said, Legion: because many devils were entred into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entred into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man out of whom

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the legion of devils.

Chap. ix.

Jairus daughter raised.

whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it*, told them by what means he that was possessed of the devils was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about, besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city, how great things Jesus had done unto him.

40 And it came to pass, that when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41 ¶ And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. (But as he went, the people thronged him.)

43 ¶ And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her issue of blood stancheth.

45 And Jesus said, who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and press thee, and sayest thou, Who touched me?

46 And Jesus said, Some body

hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole: go in peace.)

49 ¶ While he yet spake, there cometh one from the ruler of the synagogues house, saying to him, Thy daughter is dead, trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept and bewailed her: but he said, Weep not, she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

C H A P. IX.

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

1 And he sent them to preach the kingdom of God, and to heal the sick.

2 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; nei-

Herods desire to see Christ. S. Luke.

ther have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed and went through the towns, preaching the gospel, and healing every where.

7 ¶ Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead:

8 And of some, that Elias had appeared: and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this of whom I hear such things? And he desired to see him.

10 ¶ And the apostles when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place, belonging to the city, called Bethsaida.

11 And the people when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes, except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

Christ transfigured.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them, twelve baskets.

18 ¶ And it came to pass as he was alone praying, his disciples were with him: and he asked them saying, Whom say the people that I am?

19 They answering, said, John the Baptist: but some say, Elias: and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering, said, The Christ of God.

21 And he straitly charged them, and commanded them to tell no man that thing,

22 Saying, The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

23 ¶ And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory and in his Fathers, and of the holy angels.

27 But I tell you of a truth, there be some standing here which shall not taste of death, till they see the kingdom of God.

28 ¶ And it came to pass about

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about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

30 And behold, there talked with him two men, which were Moses and Elias.

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter, and they that were with him, were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass as they departed from him, Peter, said unto Jesus, Master, it is good for us to be here, and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entred into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son, hear him.

36 And when the voice was past, Jesus was found alone: and they kept it close, and told no man in those days any of those things which they had seen.

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And behold, a man of the company cried out, saying, Master, I beseech thee look upon my son, for he is mine only child.

39 And lo, a spirit taketh him, and he suddenly crieth out, and it reareth him, that he foameth again, and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out, and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him: and Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God: but while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus perceiving the thought of their heart, took a child and set him by him,

48 And said unto them, Who-soever shall receive this child in my name, receiveth me: and who-soever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name, and we forbid him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not: for he that is not against us, is for us.

51 ¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entred into a village of the Samaritanes to make ready for him.

53 And they did not receive him,

The seventy disciples.

S. Luke.

Chorazin threatened.

him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy mens lives, but to save them. And they went to another village.

57 ¶ And it came to pass that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head.

59 And he said unto another, Follow me: but he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee: but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAP. X.

After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I

send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you.

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Wo unto thee Chorazin, wo unto thee Bethsaida: for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment than for you.

15 And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

17 ¶ And the seventy returned

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ed again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

20 Notwithstanding, in this rejoyce not, that the spirits are subject unto you: but rather rejoyce, because your names are written in heaven.

21 ¶ In that hour Jesus rejoyced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father, and who the Father is, but the Son, and he to whom the Son will reveal him.

23 ¶ And he turned him unto his disciples, and said privately, Bless'd are the eyes which see the things that ye see.

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

25 ¶ And behold, a certain lawyer stood up, and tempted him, saying, Master, What shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thy self.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he willing to justify

himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritane, as he journeyed, came where he was: and when he saw him, he had compassion on him;

34 And went to him, and bound up his wounds, pouring in oyl and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave them to the host and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha, received him into her house.

39 And she had a sister called Mary, which also sat at Jesus feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered, and said unto her, Martha, Martha, thou

How to pray.

thou art careful, and troubled about many things :

42 But one thing is needful. And Mary hath chosen that good part, which shall not be taken away from her.

C H A P. XI.

AND it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins ; for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves ;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him :

7 And he from within shall answer and say, Trouble me not : the door is now shut, and my children are with me in bed ; I cannot rise, and give thee.

8 I say unto you, Though he will not rise, and give him, because he is his friend : yet because of his importunity, he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you : seek, and ye shall find : knock, and it shall be opened unto you.

10 For every one that asketh, receiveth : and he that seeketh, findeth : and to him that knocketh, it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone ? or if he ask a fish, will he for a fish give him a serpent ?

S. Luke.

A dumb devil cast out.

12 Or if he shall ask an egg, will he offer him a scorpion ?

13 If ye then, being evil, know how to give good gifts unto your children : how much more shall your heavenly Father give the holy Spirit to them that ask him ?

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake : and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub, the chief of the devils.

16 And other tempting him, sought of him a sign from heaven.

17 But he knowing their thoughts, said unto them, Every kingdom divided against it self is brought to desolation : and a house divided against a house, falleth.

18 If Satan also be divided against himself, how shall his kingdom stand ? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out ? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace.

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me, is against me : and he that gathereth not with me, scattereth.

24 ¶ When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest : and finding none, he saith, I will return unto my house, whence I came out.

25 And when he cometh, he findeth it swept and garnished :

26 Then goeth he, and taketh to him seven other spirits more wicked

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Who are blessed.

Chap. xj.

Voices threatened.

wicked than himself, and they enter in, and dwell there: and the last state of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed are they that hear the word of God and keep it.

29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign, and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth, to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas is here.

33 No man when he hath lighted a candle, putteth it in a secret place, neither under a bushel; but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light: but when thine eye is evil, thy body also is full of darkness.

35 Take heed therefore, that the light which is in thee be not darkness.

36 If thy whole body therefore be full of light, having no part dark, the whole shall be

full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in and sat down to meat.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter: but your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without, make that which is within also?

41 But rather give alms of such things as you have: and behold, all things are clean unto you.

42 But wo unto you Pharisees: for ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Wo unto you Pharisees: for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Wo unto you, scribes and Pharisees, hypocrites: for ye are as graves which appear not, and the men that walk over them, are not aware of them.

45 ¶ Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.

46 And he said, Wo unto you also ye lawyers: for ye lade men with burdens grievous to be born, and ye your selves touch not the burdens with one of your fingers.

47 Wo unto you: for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom

wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute;

50 That the blood of all the prophets which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 Wo unto you lawyers: for ye have taken away the key of knowledge: ye entred not in your selves, and them that were entring in, ye hindred.

53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAP. XII.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light: and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that, have no more that they can do.

5 But I will forewarn you whom you shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

9 But he that denieth me before men, shall be denied before the angels of God.

10 And whosoever shall speak a word against the son of man, it shall be forgiven him: but unto him that blasphemeth against the holy Ghost, it shall not be forgiven.

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how, or what thing ye shall answer, or what ye shall say:

12 For the holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge, or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a mans life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them saying, The ground of a certain rich man brought forth plentifully.

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits, and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up

up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?

21 So he that layeth up treasure for himself, and is not rich towards God.

22 ¶ And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body is more than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have store-house nor barn, and God feedeth them: How much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not: and yet I say unto you, that Solomon in all his glory, was not arrayed like one of these.

28 If then God so cloath the grass, which is to day in the field, and to morrow is cast into the oven: how much more will he cloath you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 ¶ But rather seek ye the kingdom of God, and all these things shall be added unto you.

32 Fear not, little flock; for it is your Fathers good pleasure to give you the kingdom.

33 Sell that ye have, and give alms: provide your selves bags which wax not old, a treasure

in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loyns be girded about, and your lights burning;

36 And ye your selves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the Lord when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth, and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39 And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But, and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and drink, and to be drunken:

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not ware, and will

Christ preacheth repentance. S. Luke.

will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant which knew his lords will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much; of him they will ask the more.

49 ¶ I am come to send fire on the earth, and what will I, if it be already kindled?

50 But I have a baptism to be baptized with, and how am I straitned till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the skie, and of the earth: but how is it, that ye do not discern this time?

57 Yea, and why even of your selves judge ye not what is right?

58 ¶ When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest

be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

CHAP. XIII.

There were present at that season, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but except ye repent, ye shall all likewise perish.

4 Or those eighteen upon whom the towre in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable: A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold these three years I come seeking fruit on this fig-tree, and find none: cut it down, why cumbereth it the ground?

8 And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 ¶ And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *her self*.

12 And when Jesus saw her, he called *her* to him, and said

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Chap. xii.

Against covetousness

unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman being a daughter of Abraham, whom Satan hath bound, lo these eighteen years, be loosed from this bond on the sabbath-day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard-seed, which a man took, and cast into his garden, and it grew, and waxed a great tree: and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching and journeying towards Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 ¶ Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of

the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence you are; depart from me all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you *your selves* thrust out.

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30 And behold, there are last which shall be first, and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.

33 Nevertheless, I must walk to day and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not?

35 Behold, your house is left unto you desolate: And verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

CHAP.

The dropſie healed.

C H A P. XIV.

AND it came to paſſe, as he went into the houſe of one of the chief Pharifees to eat bread on the ſabbath-day, that they watched him.

3 And behold there was a certain man before him which had the dropſie.

3 And Jeſus answering, ſpake unto the lawyers and Pharifees, ſaying, Is it lawful to heal on the ſabbath-day?

4 And they held their peace. And he took *him*, and healed him, and let *him* go:

5 And answered them, ſaying, Which of you ſhall have an aſſ, or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath-day?

6 And they could not answer him again to theſe things.

7 ¶ And he put forth a parable to thoſe which were bidden, when he marked how they choſe out the chief rooms, ſaying unto them,

8 When thou art bidden of any man to a wedding, ſit not down in the higheſt room: leſt a more honourable man than thou be bidden of him;

9 And he that bade thee and him, come and ſay to thee, Give this man place; and thou begin with ſhame to take the loweſt room.

10 But when thou art bidden, go and ſit down in the loweſt room; that when he that bade thee cometh, he may ſay unto thee, Friend, go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee.

11 For whoſoever exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

12 ¶ Then ſaid he alſo to him that bade him, When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kiſmen, nor *thy* rich neighbours; leſt they alſo bid thee again, and a recompence be made thee.

S. Luke. *The parable of the ſupper.*

13 But when thou makeſt a feaſt, call the poor, the maimed, the lame, the blind:

14 And thou ſhalt be bleſſed; for they cannot recompenſe thee: for thou ſhalt be recompenſed at the reſurrection of the juſt.

15 ¶ And when one of them that ſat at meat with him, heard theſe things, he ſaid unto him, Bleſſed *is* he that ſhall eat bread in the kingdom of God.

16 Then ſaid he unto him, A certain man made a great ſupper, and bade many:

17 And ſent his ſervant at ſupper time to ſay to them that were bidden, Come, for all things are now ready.

18 And they all with one conſent began to make excuſe. The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it: I pray thee have me excuſed.

19 And another ſaid, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excuſed.

20 And another ſaid, I have married a wife, and therefore I cannot come.

21 So that ſervant came, and ſhewed his lord theſe things. Then the maſter of the houſe being angry, ſaid to his ſervant, Go out quickly into the ſtreets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room.

23 And the lord ſaid unto the ſervant, Go out into the highways, and hedges, and compel them to come in, that my houſe may be filled.

24 For I ſay unto you, that none of thoſe men which were bidden, ſhall taſte of my ſupper.

25 ¶ And there went great multitudes with him: and he turned, and ſaid unto them,

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren

The lost sheep.

Chap. xv.

The prodigal son.

threen, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you intending to build a towre, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish it?

29 Lest haply after he hath laid the foundation, and is not able to finish it, all that behold it, begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king going to make war against another king, sitteth not down first and consulteth whether he be able with ten thousand, to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

CHAP. XV.

Then drew near unto him all the publicanes and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoyce with me, for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 ¶ Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth *her* friends and *her* neighbours together, saying, Rejoyce with me, for I have found the piece which I had lost.

10 Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth to me. And he divided unto them *his* living.

13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joyned himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my fathers have bread enough and to spare, and I perish with hunger!

18 I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy

to be called thy son : make me as one of thy hired servants.

20 And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe and put it on him, and put a ring on his hand, and shoes on his feet.

23 And bring hither the fattened calf, and kill it ; and let us eat and be merry.

24 For this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field : and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come, and thy father hath killed the fattened calf, because he hath received him safe and sound.

28 And he was angry, and would not go in : therefore came his father out, and intreated him.

29 And he answering, said to his father, Lo these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid, that I might make merry with my friends :

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fattened calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad : for this thy brother was dead, and is alive again, and was lost, and is found.

CHAP. XVI.

And he said also unto his disciples, There was a certain rich man which had a steward ; and the same was accused unto him, that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee ? give an account of thy stewardship : for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do ? for my lord taketh away from me the stewardship : I cannot dig, to beg I am ashamed.

4 I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lords debtors unto him, and said unto the first, How much owest thou unto my lord ?

6 And he said, an hundred measures of oyl. And he said unto him, Take thy bill and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou ? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely : for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to your selves friends of the mammon of unrighteousness ; that when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least, is faithful also in much : and he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches ?

12 And if ye have not been faithful in that which is another mans, who shall give you that which is your own ?

sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them eleven tongues, like as of fire, and it sat upon each of them:

4 And they were all filled with the holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak, Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 But Peter standing up with the eleven, lift up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this knowing unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Joel,

17 And it shall come to pass in the last days, (saith God) I will pour out of my spirit upon all flesh: and your sons and your

daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants, and on my handmaidens, I will pour out in those days of my spirit, and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath, blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God, among you, by miracles and wonders and signs, which God did by him in the midst of you, have your senses quickened?

23 Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed him from death, because it was not possible that he should be holden of it.

25 For David saith concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved.

26 Therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption.

28 Thou hast made known to me the way of life, thou shalt make me full of joy with thy countenance.

29 Men, brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his tomb is with us unto this day.

30 Therefore being a prophet,

Many Impaired.

The Acts.

The lame healed.

and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne :

31 He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens : but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that Jesus whom ye have crucified, both Lord and Christ.

37 Now when they heard this, they were pricked in their hearts, and said unto Peter, and men brethren, what shall we do ?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost :

39 For the promise is unto you, and to your children, and even to all that are afar off, even as many as the Lord our God shall call.

40 And with many other words, he testified and exhorteth, saying, Save yourselves this downward generation.

41 Then they that gladly received his word, were baptized : and the same day there were added unto them about three thousand souls.

42 And they continued teaching in the Apostles doctrine,

and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul : and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common ;

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness, and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved.

C H A P. III.

NOW Peter and John went up together into the temple, at the hour of prayer, being the ninth hour.

2 And a certain man lame from his mothers womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple.

3 Who seeing Peter and John about to go into the temple, asked an alms.

4 And Peter, fastning his eyes upon him, with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none : but such as I have give I thee : In the name of Jesus Christ of Nazareth, rise up and walk.

7 And he took him by the right hand, and lift him up, and immediately his feet and ankle-bones received strength.

8 And he leaping up, stood, and walked, and entred with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God.

10 And they knew that it was

he which sat for alms at the beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed, held Peter and John, all the people ran together unto them in the porch that is called Solomons, greatly wondering.

12 ¶ And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

14 But ye denied the holy One, and the just, and desired a murderet to be granted unto you.

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him, hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

18 But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 ¶ Repent ye therefore and beconverted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord,

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of

tution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.

22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you.

23 And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

CHAP. IV.

AND as they spake unto the people, the priests and the captain of the temple, and the Sadducees came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now even-tide.

4 Howbeit, many of them which heard the word, believed; and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest were gathered together at Jerusalem.

Peters authority.

them in the midst, they asked, By what power, or by what name have ye done this?

8 Then Peter filled with the holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them, manifest to all them that dwell in Jerusalem, and we cannot deny it.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all, nor teach in the name of

Acts.

He and John released.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lift up their voice to God with one accord, and said, Lord, thou art God which hast made heaven and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal: and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the holy Ghost, and they spake

Ananias and Sapphira. Chap. V. *The Apostles Imprisoned.*
the word of God with bold-
ness:

32 And the multitude of them that believed, were of one heart and of one soul: neither said any of them, that ought of the things which he possessed, was his own, but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold,

35 And laid them down at the apostles feet: and distribution was made unto every man according as he had need.

36 And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, The son of consolation) a Levite, and of the country of Cyprus,

37 Having lands, sold it, and brought the money, and laid it at the apostles feet.

C H A P. V.

BUT a certain man named Ananias with Sapphira his wife, sold a possession,

2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles feet.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the holy Ghost, and to keep back part of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together, to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in and found her dead, and carrying her forth, buried her by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomons porch.

13 And of the rest durst no man joyn himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women)

15 Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least, the shadow of Peter passing by, might overshadow some of them.

16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord

by night opened the prison doors, and brought them forth and said,

20 Go, stand and speak in the temple to the people, all the words of this life.

21 And when they heard *that*, they entred into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest, and the captain of the temple, and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison, are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: (for they feared the people, lest they should have been stoned)

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, did not we straitly command you, that you should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this mans blood upon us.

29 ¶ Then Peter and the other apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand to be a Prince

and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and *so is* also the holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard *that*, they were cut to the heart, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of law, had in reputation among all the people, and commanded to put the apostles forth a little space,

35 And said unto them, Ye men of Israel, take heed to your selves, what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be some body, to whom a number of men, about four hundred, joyned themselves: who was slain, and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee; in the days of the taxing, and drew away much people after him: he also perished, and all, even as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel, or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house they ceased not

Deacons chosen.

not to teach and preach Jesus Christ.

C H A P. VI.

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore brethren, look ye out among you seven men of honest report, full of the holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give our selves continually to prayer, and to the ministry of the word.

5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a proselyte of Antioch.

6 Whom they set before the apostles: and when they had prayed, they laid their hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 And Stephen full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men which said, We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the elders, and the

Chap. vi, vii.

scribes, and came upon him, and caught him, and brought him to the council.

13 And set up false witnesses, which said, This man ceaseeth not to speak blasphemous words against this holy place, and the law.

14 For we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

C H A P. VII.

Then said the high priest, Are these things so?

2 And he said, Men brethren, and fathers, hearken, The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell.

5 And he gave him none inheritance in it, as not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

6 And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and intreat them evil four hundred years.

7 And the nation to whom they shall be in bondage, will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day: and

Isaac begat Jacob; and Jacob begat the twelve patriarchs.

9 And the patriarchs moved with envy, sold Joseph into Egypt: but God was with him.

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh King of Egypt; and he made him governor over Egypt, and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction; and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second time Joseph was made known to his brethren; and Josephs kindred was made known unto Pharaoh.

14 Then sent Joseph; and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers.

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt.

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his fathers house threemonths:

21 And when he was cast out, Pharaohs daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egypti-

ans, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian.

25 For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler, and a judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina, an angel of the Lord in a flame of fire in a bush.

31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses, whom they refused, saying, Who made thee ruler and a judge? the same God send to be a ruler, and deliverer, by the hands of the angel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 ¶ This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear.

38 This is he that was in the church in the wilderness, with the angel, which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us.

39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices, by the space of forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made, to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after, brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David.

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him an house.

48 Howbeit, the most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

50 Hath not my hand made all these things?

51 ¶ Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the holy Ghost: as your fathers did, so do ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them, which shewed before of the coming of the just One, of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept it.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Sosthenes.

Simon the sorcerer.

The

Acts.

Peter reproveth him.

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

C H A P. VIII.

ANd Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

2 And devout men carried Stephen to his burial, and made great lamentation over him.

3 As for Saul, he made havoc of the church, entering into every house and haling men and women, committed them to prison.

4 Therefore they that were scattered abroad, went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing, and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one.

10 To whom they all gave heed from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John.

15 Who when they were come down, prayed for them that they might receive the holy Ghost.

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus)

17 Then laid they their hands on them, and they received the holy Ghost.

18 And when Simon saw that through laying on of the apostles hands, the holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they when they had testified and preached the word of

of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritanes.

36 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

37 And he arose and went: and behold a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem, for to worship,

38 Was returning, and sitting in his chariot read Esaias the prophet.

39 Then the Spirit said unto Philip, Go near, and joyn thy self to this chariot.

40 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

41 And he said, How can I, except some man should guide me? and he desired Philip that he would come up, and sit with him.

42 The place of the scripture which he read, was this, He was lead as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth:

43 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

44 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

45 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

46 And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth

hinder me to be baptized?

47 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe, that Jesus Christ is the Son of God.

48 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch: and he baptized him.

49 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

50 But Philip was found at Azotus: and passing through, he preached in all the cities, till he came to Cesarea.

C H A P. I X.

And Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed he came near Damascus: and suddenly there shined round about him a light from heaven.

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks.

6 And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city; and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth, and when his eyes were opened, he saw no man: but

Saul baptizd. The
they led him by the hand, and
brought him into Damascus.

9 And he was three days
without sight, and neither did
eat nor drink.

10 ¶ And there was a certain
disciple at Damascus, named
Ananias, and to him said the
Lord in a vision, Ananias. And
he said, Behold, I am here,
Lord.

11 And the Lord said unto
him, Arise, and go into the
street, which is called Straight,
and enquire in the house of Ju-
das, for one called Saul of Tar-
sus: for behold, he prayeth,

12 And hath seen in a vision
a man named Ananias, coming
in, and putting his hand on
him, that he might receive his
sight.

13 Then Ananias answered,
Lord, I have heard by many of
this man, how much evil he
hath done to thy saints at Je-
rusalem:

14 And here he hath autho-
rity from the chief priests, to
bind all that call on thy name.

15 But the Lord said unto
him, Go thy way: for he is a
chosen vessel unto me, to bear
my name before the Gentiles,
and kings, and the children of
Israel.

16 For I will shew him how
great things he must suffer for
my names sake.

17 And Ananias went his
way, and entered into the house;
and putting his hands on him,
said, Brother Saul, the Lord
(even Jesus that appeared unto
thee in the way as thou camest)
hath sent me, that thou might-
est receive thy sight, and be
filled with the holy Ghost.

18 And immediately there
fell from his eyes as it had been
scales, and he received sight
forthwith, and arose, and was
baptized.

19 And when he had recei-
ved meat, he was strengthened.
Then was Saul certain days
with the disciples which were
at Damascus.

He preacheth Christ.
20 And straightway he preach-
ed Christ in the synagogues,
that he is the Son of God.

21 But all that heard him
were amazed, and said, Is not
this he that destroyed them
which called on this name in
Jerusalem, and came hither for
that intent, that he might bring
them bound unto the chief
priests?

22 But Saul increased the
more in strength, and confound-
ed the Jews which dwelt at
Damascus, proving that this is
very Christ.

23 ¶ And after that many
days were fulfilled, the Jews
took counsel to kill him:

24 But their laying await
was known of Saul: and they
watched the gates day and night
to kill him.

25 Then the disciples took
him by night, and let him down
by the wall in a basket.

26 And when Saul was come
to Jerusalem, he assayed to join
himself to the disciples: but
they were all afraid of him,
and believed not that he was a
disciple.

27 But Barnabas took him, and
brought him to the apostles, and
declared unto them how he had
seen the Lord in the way, and
that he had spoken to him, and
how he had preached boldly at
Damascus in the name of Jesus.

28 And he was with them
coming in, and going out at Je-
rusalem.

29 And he spake boldly in the
name of the Lord Jesus, and
disputed against the Grecians:
but they went about to slay him.

30 Which when the brethren
knew, they brought him down
to Cesarea, and sent him forth
to Tarsus.

31 Then had the churches
rest throughout all Judea, and
Galilee, and Samaria, and were
edified, and walking in the
fear of the Lord, and in the com-
fort of the holy Ghost, were
multiplied.

32 ¶ And it came to pass, as
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Tabitha raised.

Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda, and Sapon, saw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works, and alms-deeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

39 Then Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed, and turning him to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her his hand, and lift her up; and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa, and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

C H A P. X.

Here was a certain man in Caesarea, called Cornelius,

Chap. X.

a centurion of the band called the Italian band.

2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually:

8 And when he had declared all these things unto them, he sent them to Joppa.

9 ¶ On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray, about the sixth hour.

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth:

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter, kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And

Peter preacheth to

The Acts.

Cornelius.

15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

16 This was done thrice : and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen, should mean; behold, the men which were sent from Cornelius, had made enquiry for Simons house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel, to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entred into Cesarea: and Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up; I my self also am a man.

27 And as he talked with him, he went in, and found

many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew, to keep company, or come unto one of another nation: but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I unto you without gain saying, as soon as I was sent for: I ask therefore for what intent ye have sent for me.

30 And Cornelius said, Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house, and behold, a man stood before me in bright cloathing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon whose surname is Peter, he is lodged in the house of one Simon a tanner, by the sea-side; who when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation, he that feareth him, and worketh righteousness, is accepted with him.

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all)

37 That word (I say) you know, which was published throughout all Judea, and began from Galilee; after the baptism which John preached:

38 How God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all

that

Peter accusad.

Chap. xi.

His defence.

that were oppressed of the devil: for God was with him.

39 And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly,

41 Not to all the people, but unto witnesses, chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead.

43 To him give all the prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins.

44 ¶ While Peter yet spake these words, the holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost.

46 For they heard them speak with tongues, and magnifie God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the holy Ghost, as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

C H A P. XI.

And the apostles and brethren that were in Judea, heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed the

matter from the beginning, and expounded it by order unto them, saying,

5 I was in the city of Joppa praying, and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners, and it came even to me,

6 Upon the which when I had fastned mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice, saying unto me, Arise, Peter, slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entered into the mans house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter:

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the holy Ghost.

17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the

The gospel is spread.

Lord Jesus Christ, what was I that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the holy Ghost, and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul.

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people; and the disciples were called Christians first in Antioch.

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the spirit, that there should be great dearth throughout all the world: which came

The Acts.

to pass in the days of Claudius Cæsar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea.

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

C H A P. XII.

NOW about that time, Herod the king stretched forth his hands to vex certain of the church.

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further, to take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put him in prison, and delivered him to four quarters of soldiers to keep him, intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison.

7 And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, Gird thy self, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out and followed him, and wist not that it was true which was done by the angel: but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that

Peter imprisoned.

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Peter delivered out of prison. Chap. xij. Herods miserable death.
leadeth unto the city, which opened to them of his own accord: and they went out, and passed on through one street, and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And when he had considered the things, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together, praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peters voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.

17 But he beckning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the souldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judea to Caesarea, and there abode.

20 ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with

one accord to him, and having made Blastus the kings chamberlain their friend, desired peace; because their country was nourished by the kings country.

21 And upon a set day, Herod arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, saying, It is the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John whose surname was Mark.

C H A P. XIII.

NOW there were in the church that was at Antioch certain prophets, and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrach, and Saul.

2 As they ministered to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 ¶ So they being sent forth by the holy Ghost, departed unto Selucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus:

7 Which was with the deputy of the country, Sergius Paulus,

Elymas the forcerer.

a prudent man, who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the forcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul (who also is called Paul) filled with the holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them, returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day, and sat down.

15 And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckning with his hand, said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people, when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

The Acts. Paul preacheth at Antioch.

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this mans seed hath God according to his promise, raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming, the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

26 Men and brethren, children of the flock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him

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The Jews blaspheme.

Chap. xiv.

The Gentiles believe.

him from Galilee to Jerusalem, them to continue in the grace who are his witnesses unto the of God.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another psalm, Thou shalt not suffer thine holy One to see corruption.

36 For David, after he had served his own generation, by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he whom God raised again, saw no corruption.

38 ¶ Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you which is spoken of in the prophets,

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas, who speaking to them, persuaded

44 ¶ And the next sabbath-day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge your selves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the holy Ghost.

CHAP. XIV.

And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews, and also of the Greeks, believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

Paul healeth a creeple.

The Acts.

He is stoned.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the spoliers.

5 And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use them despitefully, and to stone them,

6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycania, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a creeple from his mothers womb, who never had walked.

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lift up their voices, saying in the speech of Lycania, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius. because he was the chief speaker.

13 Then the priest of Jupiter which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul heard of, they rent their cloaths, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? we also are men of like passions with you, and preach unto you, that ye

should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither certain Jews from Antioch and Iconium, who perswaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

27 And when they were come and

Dissension about circumcision. Chap. xv. The Apostles determination.
and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

C H A P. XV.

ANd certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice, and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

6 ¶ And the Apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God which knoweth the hearts, bare them witness, giving them the holy Ghost, even as he did unto us:

9 And put no difference between us and them, purifying

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers, nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men and brethren, hearken unto me.

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets, as it is written,

16 After this I will return and will build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas, namely, Judas surnamed Barsabas, and

Abstain from blood, &c. The Silas, chief men among the brethren :

23 And wrote letters by them after this manner, The apostles, and elders, and brethren send greeting unto the brethren which are of the Gentiles in Antioch, and Syris, and Cilicia.

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must be circumcised*, and keep the law; to whom we gave no such commandment :

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul ;

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and to us, to lay upon you no greater burden than these necessary things ;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication : from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch : and when they had gathered the multitude together, they delivered the epistle.

31 Which when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord,

with many others also. *Paul and Barnabas part.*

36 And some days after Paul said unto Barnabas, Let us go again, and visit our brethren, in every city where we have preached the word of the Lord, and see how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other : and so Barnabas took Mark, and sailed unto Cyprus ;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria, and Cilicia, confirming the churches.

C H A P. XVI.

Then came he to Derbe and Lystra : and behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed ; but his father was a Greek :

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him, and took and circumcised him, because of the Jews which were in those quarters : for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the holy Ghost to preach the word in Asia,

Lydia converted.

Chap. xxvj. Paul and Silas imprisoned.

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia, came down to Troas.

9 And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him; saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Simothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

14 ¶ And a certain woman named Lydia a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there. And the constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination, met us, which brought her masters much gain by soothsaying:

17 The same followed Paul, and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days.

But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place, unto the rulers,

20 And brought them to the magistrates, saying, These men being Jews do exceedingly trouble our city,

21 And teach customs which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their cloaths, and commanded to beat them.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jaylor to keep them safely.

24 Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every ones bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thy self no harm; for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas;

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house.

32 And they spake unto him, the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the sergeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily, but let them come themselves and fetch us out.

38 And the sergeants told these words unto the magistrates: and they feared when they heard that they were Romans.

39 And they came and besought them, and brought them out, and desired them to depart out of the city.

40 And they went out of the prison, and entered into the house of Lydis: and when they had seen the brethren, they comforted them, and departed.

C H A P. XVII.

NOW when they had passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the scriptures,

3 Opening and alledging, that Christ must needs have suffered, and risen again from the dead: and that this Jesus whom

I preach unto you is Christ.

4 And some of them believed, and consorted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason, and certain brethren, unto the rulers of the city, crying, These that have turned the world upside down, are come hither also.

7 Whom Jason had received: and these all do contrary to the decrees of Cesar, saying, That there is another king, one Jesus.

8 And they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent a way Paul and Silas by night unto Berea: who coming thither, went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed: also of honourable women which were Greeks, and of men not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul

not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

14 Even so it is, not the will of your Father which is in heaven, that one of these little ones should perish.

15 Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publicane.

18 Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

19 Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, until seven times: but, until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which ought him ten thousand talents.

25 But for as much as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which ought him an hundred pence: and he laid hands on him, and took him by the throat, saying, pay me that thou owest.

29 And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAP. XIX.

And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea, beyond Jordan.

2 And great multitudes followed him, and he healed them there.

3 The Pharisees also came unto him, tempting him, and saying,

of divorcement.

S. Matthew.

The danger of riches.

saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning, made them male and female?

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.

6 Wherefore they are no more twain, but one flesh. What therefore God hath joyned together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery.

10 ¶ His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

11 But he said unto them, All men cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mothers womb: and there are some eunuchs, which were made eunuchs, of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heavens sake. He that is able to receive *it*, let him receive *it*.

13 ¶ Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven.

15 And he laid his hands on

them, and departed thence.

16 ¶ And behold, one came and said unto him, Good master, what good thing shall I do that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is* God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy Father and thy mother: and, Thou shalt love thy neighbour as thy self.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible.

27 ¶ Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee: what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of glory, ye also shall sit upon

crowns.

The parable of
twelve thrones, judging the
twelve tribes of Israel.

29 And every one that hath
forsaken houses, or brethren, or
sisters, or father, or mother, or
wife, or children, or lands for
my names sake, shall receive an
hundred-fold, and shall inherit
everlasting life.

30 But many *that are first*, shall
be last; and the last *shall be first*.

C H A P. XX.

FOR the kingdom of heaven is
like unto a man that is an
householder, which went out ear-
ly in the morning to hire labour-
ers into his vineyard.

2 And when he had agreed with
the labourers for a penny a day,
he sent them into his vineyard.

3 And he went out about the
third hour, and saw others stand-
ing idle in the market-place,

4 And said unto them, Go ye
also into the vineyard, and what-
soever is right, I will give you.
And they went their way.

5 Again he went out about the
sixth and ninth hour, and did
likewise.

6 And about the eleventh
hour, he went out, and found
others standing idle, and saith
unto them, Why stand ye here
all the day idle?

7 They say unto him, Because
no man hath hired us. He saith
unto them, Go ye also into the
vineyard, and whatsoever is
right, *that shall ye receive*.

8 So when even was come, the
lord of the vineyard saith unto
his steward, Call the labourers,
and give them *their hire*, begin-
ning from the last unto the first.

9 And when they came that *were*
hired about the eleventh hour,
they received every man a penny.

10 But when the first came,
they supposed that they should
have received more, and they like-
wise received every man a penny.

11 And when they had receiv-
ed it, they murmured against
the good man of the house,

12 Saying, These last have
wrought but one hour, and
thou hast made them equal un-

Chap. xx.

the labourers

to us, which have born the bur-
den and heat of the day.

13 But he answered one of
them, and said, Friend, I do
thee no wrong: didst not thou
agree with me for a penny?

14 Take *that thine is*, and go
thy way: I will give unto this
last, even as unto thee.

15 Is it not lawful for me to
do what I will with mine own?
is thine eye evil because I am
good?

16 So the last shall be first,
and the first last: for many be
called, but few chosen.

17 ¶ And Jesus going up to
Jerusalem, took the twelve dis-
ciples apart in the way, and
said unto them,

18 Behold, we go up to Jerusa-
lem, and the Son of man shall be
betrayed unto the chief priests,
and unto the scribes, and they
shall condemn him to death,

19 And shall deliver him to the
Gentiles, to mock and to scourge,
and to crucify him: and the third
day he shall rise again.

20 ¶ Then came to him the mo-
ther of Zebedees children, with
her sons, worshipping him, and
desiring a certain thing of him.

21 And he said unto her, What
wilt thou? she saith unto him,
Grant that these my two sons
may sit, the one on thy right
hand, and the other on the left
in thy kingdom.

22 But Jesus answered and
said, Ye know not what ye ask.
Are ye able to drink of the cup
that I shall drink of, and to be
baptized with the baptism that
I am baptized with? They say
unto him, We are able.

23 And he saith unto them, Ye
shall drink indeed of my cup, and
be baptized with the baptism
that I am baptized with: but to
sit on my right hand, and on my
left, is not mine to give, but it
shall be given to them for whom
it is prepared of my Father.

24 And when the ten heard it,
they were moved with indigna-
tion against the two brethren.

25 But Jesus called them unto

The blind restored to sight. S. Matthew.

him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them.

25 But it shall not be so among you: but whosoever will be great among you, let him be your minister.

27 And whosoever will be chief among you, let him be your servant.

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they departed from Jericho, a great multitude followed him.

30 ¶ And behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David.

32 And Jesus stood still, and called them, and said, What will ye that I should do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

C H A P. XXI.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them, and straightway he will send them.

4 All this was done that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion,

The temple purified.

Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, &c. put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way: others cut down branches from the trees, and strawed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: blessed is he that cometh in the name of the Lord, Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple, and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David, they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into Bethany, and he lodged there.

18 Now in the morning as he returned into the city, he hanged.

19 And when he saw a fig-tree in the way, he came to it, and found

The fig-tree withered.

Chap. xxi. The parable of the vineyard.

found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? and they reasoned with themselves, saying, If we shall say, From heaven, he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people, for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think you? A certain man had two sons, and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go sir, and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the publicanes and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicanes and the harlots believed him. And ye when ye had seen it, repented not afterward, that ye might believe him.

33 ¶ Hear another parable: There was a certain householder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again he sent other servants, more than the first: and they did unto them likewise.

37 But last of all, he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the

Lord

Lords doing, and it is marvelous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

CHAP. XXII.

ANd Jesus answered and spake unto them again by parables, and said,

1 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

2 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

3 Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my failings are killed, and all things are ready: come unto the marriage.

4 But they made light of it, and went their ways, one to his farm, another to his merchandise:

5 And the remnant took his servants, and entreated them spitefully, and slew them.

6 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their city.

7 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

8 Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage.

9 So those servants went out into the high-ways, and ga-

thered together all as many as they found, both bad and good: and the wedding was furnished with guests.

10 And when the king came in to see the guests, he saw there a man which had not on a wedding-garment:

11 And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless.

12 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth.

13 For many are called, but few are chosen.

14 Then went the Pharisees, and took counsel how they might intangle him in his talk.

15 And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

16 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

17 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

18 Shew me the tribute-money. And they brought unto him a penny.

19 And he saith unto them, Whose is this image and superscription?

20 They say unto him, Cæsar. Then saith he unto them, Render therefore unto Cæsar, the things which are Cæsar's: and unto God, the things that are God's.

21 When they had heard these words, they marvelled, and left him, and went their way.

22 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

23 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise

The Sadducees and

Chap. xlvij

Pharisees confuted.

raise up seed unto his brother.

25 Now there were with us seven brethren, and the first when he had married a wife, deceased, and having no issue, left his wife unto his brother.

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard this, they were astonished at his doctrine.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them which was a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thy self.

40 On these two commandments hang all the law and the prophets.

41 ¶ While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? Whose son is he? They say unto him, The son of David,

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

C H A P. XXIII.

Then spake Jesus to the multitude, and to his disciples, 2 Saying, The scribes and the Pharisees sit in Moses seat.

3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens, and grievous to be born, and lay them on mens shoulders, but they themselves will not move them with one of their fingers.

5 But all their works they do, for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, (and to be called of men, Rabbi, Rabbi.

8 But be not ye called, Rabbi: for one is your master, even Christ, and all ye are brethren.

9 And call no man your father upon the earth: for one is your father which is in heaven.

10 Neither be ye called masters: for one is your master, even Christ.

11 But he that is greatest among you, shall be your servant.

12 And whosoever shall exalt himself, shall be abased, and he that shall humble himself, shall be exalted.

13 ¶ But woe unto you scribes and Pharisees hypocrites, for ye shut up the kingdom of heaven

against men: for ye neither go in your selves, neither suffer ye them that are entering, to go in.

14 Wo unto you scribes and Pharisees, hypocrites, for ye devour widows houses, and for a pretence make long prayer, therefore ye shall receive the greater damnation.

15 Wo unto you scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than your selves.

16 Wo unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing: but whosoever shall swear by the gold of the temple, he is a debtor.

17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And whosoever shall swear by the altar, it is nothing: but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And who shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Wo unto you scribes and Pharisees, hypocrites, for ye pay tithes of mint and anise, and cummin, & have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 Wo unto you scribes and Pharisees, hypocrites, for ye make clean the outside of the cup and of the platter, but within they are full of extortion, and excess.

26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

27 Wo unto you scribes and Pharisees, hypocrites, for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Wo unto you, scribes and Pharisees, hypocrites, because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto your selves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measures of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34 Wherefore behold, I send unto you prophets, and wise men, and scribes, and some of them ye shall kill and crucifie, and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, all these things shall come upon this generation.

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her

Signs of Christ's coming. Chap. xxiv.

her chickens under her wings, and ye would not!

32 Behold your house is left unto you desolate.

33 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

C H A P, XXIV.

ANd Jesus went out, and departed from the temple; and his disciples came to him for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ: and shall deceive many.

6 And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places.

8 All these are the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my names sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure un-

to the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)

16 Then let them which be in Judea, flee into the mountains.

17 Let him which is on the house-top not come down, to take any thing out of his house:

18 Neither let him which is in the field, return back to take his cloaths.

19 And wo unto them that are with child, and to them that give suck in those days.

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elects sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here is Christ, or there: believe it not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that (if it were possible) they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert, go not forth: behold he is in the secret chambers, believe it not.

27 For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be.

28 For wheresoever the carcass is, there will the eagles be gathered together.

29 ¶ Immediately after the tribulation

bulacion of those dayes, shall the sun be darkned, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect, from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34 Verily I say unto you, this generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 ¶ But of that day and hour knoweth no man, no not the angels of heaven, but my Father only.

37 But as the days of Noe were, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away, so shall also the coming of the Son of man be.

40 Then shall two be in the field, the one shall be taken, and the other left.

41 Two women shall be grinding at the mill, the one shall be taken, and the other left.

42 ¶ Watch therefore, for ye know not what hour your Lord doth come.

43 But know this, that if the good man of the house had

known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as you think not, the Son of man cometh.

45 Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, that he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming.

49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken:

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not ware of.

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

CHAP. XXV.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

1 And five of them were wise, and five were foolish.

2 They that were foolish took their lamps, and took no oyl with them:

3 But the wise took oyl in their vessels with their lamps.

4 While the bridegroom tarried, they all slumbered and slept.

5 And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.

6 Then all those virgins arose, and trimmed their lamps.

7 And the foolish said unto the wise, Give us of your oyl, for our lamps are gone out.

8 But the wise answered, say-

ing,

The parable of the talents.

ing. Not so, lest there be not enough for us and you: but go ye rather to them that sell, and buy for your selves.

10 And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily, I say unto you, I know you not.

13 Watch therefore for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods:

15 And unto one he gave five talents, to another two, and to another one, to every man according to his several ability, and straightway took his journey.

16 Then he that had received the five talents, went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his lords money.

19 After a long time, the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents mo.

21 His lord said unto him, Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents, came and said, Lord, thou deliveredst unto me two

talents: behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent, came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not sowed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap, where I sowed not, and gather where I have not sowed:

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath, shall be given, and he shall have abundance: but from him that hath not, shall be taken away, even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

32 And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or a thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, In as much as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

C H A P. XXVI.

AND it came to pass when Jesus had finished all these sayings, he said unto his disciples,

1 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

2 Then assembled together the chief priests and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas.

3 And consulted that they might take Jesus by subtilty, and kill him.

4 But they said, Not on the feast-day, lest there be an uprore among the people.

5 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

6 There came unto him a woman having an alabastrer-box of very precious ointment, and poured it on his head, as he sat at meat.

7 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

8 For this ointment might have been sold for much, and given to the poor.

9 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

10 For ye have the poor always with you, but me ye have not always.

11 For in that she hath poured this ointment on my body, she did it for by burial.

12 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

13 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

14 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

15 And from that time he sought opportunity to betray him.

16 ¶ Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

17 And he said, Go into the city to such a man, and say unto him,

The

The master saith, My time is at hand, I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them, and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth, as it is written of him: but wo unto that man by whom the Son of man is betrayed: it had been good for that man, if he had not been born.

25 Then Judas which betrayed him, answered, and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it:

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all men shall be

offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful, and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here and watch with me.

39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, couldst thou not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, Judas, one of the twelve came, and with him a great multitude with swords and staves from the chief priests and elders of the people.

48 Now he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he, hold him fast.

49 And forthwith he came to Jesus, and said, Hail master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him.

51 And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out against a chief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 ¶ And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off, unto the high priests palace, and went in, and sat with the servants to see the end.

59 Now the chief priests and elders, and all the counsel, sought false witness against Jesus to put him to death,

60 But found none: yes, though many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? What is it which these witness against thee?

63 But Jesus held his peace. And the high priest answered, and said unto him, I adjure thee by the living God, that thou tell us, whether thou be the Christ the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his cloaths, saying, He hath spoken blasphemy, what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

68 Saying, Prophesie unto us, thou Christ, who is he that smote thee?

69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou

Judas betrayeth himself. Chap. xvij. Pilate desireth to release Jesus.
also art one of them, for thy
speech bewrayeth thee.

74 Then began he to curse and
to swear, saying, I know not the
man. And immediately the cock
crew.

75 And Peter remembered the
words of Jesus, which said unto
him, Before the cock crow, thou
shalt deny me thrice. And he
went out, and wept bitterly.

C H A P. XXVII.

W H E N the morning was
come, all the chief priests
and elders of the people, took
counsel against Jesus to put him
to death.

2 And when they had bound
him, they led him away, and
delivered him to Pontius Pilate
the governour.

3 ¶ Then Judas which had be-
trayed him, when he saw that
he was condemned, repented
himself, and brought again the
thirty pieces of silver to the
chief priests and elders,

4 Saying, I have sinned, in that
I have betrayed the innocent
blood. And they said, What is
that to us? see thou to that.

5 And he cast down the pic-
ces of silver in the temple, and
departed, and went and hanged
himself.

6 And the chief priests took
the silver pieces, and said, It is
not lawful for to put them into
the treasury, because it is the
price of blood.

7 And they took counsel, and
bought with them the potters
field, to bury strangers in.

8 Wherefore that field was
called, The field of blood unto
this day.

9 (Then was fulfilled that
which was spoken by Jeremy
the prophet, saying, And they
took the thirty pieces of silver,
the price of him that was va-
lued, whom they of the chil-
dren of Israel did value :

10 And gave them for the
potters field, as the Lord ap-
pointed me.)

11 And Jesus stood before the
governour, and the governour

asked him, saying, Art thou the
king of the Jews? And Jesus
said unto him, Thou sayest.

12 And when he was accused
of the chief priests and elders,
he answered nothing.

13 Then saith Pilate unto him,
Hearst thou not how many
things they witness against thee?

14 And he answered him to
never a word, insomuch that
the governour marvelled greatly,

15 Now at that feast the go-
vernour was wont to release
unto the people a prisoner,
whom they would.

16 And they had then a no-
table prisoner, called Barabbas.

17 Therefore when they were
gathered together, Pilate said
unto them, Whom will ye that I
release unto you? Barabbas, or
Jesus, which is called Christ?

18 For he knew that for envy
they had delivered him.

19 ¶ When he was set down
on the judgment-seat, his wife
sent unto him, saying, Have thou
nothing to do with that just
man: for I have suffered many
things this day in a dream, be-
cause of him.

20 But the chief priests and
elders perswaded the multitude
that they should ask Barabbas,
and destroy Jesus.

21 The governour answered
and said unto them, Whether
of the twain will ye that I
release unto you? They said,
Barabbas.

22 Pilate saith unto them,
What shall I do then with Je-
sus, which is called Christ?
They all say unto him, Let him
be crucified.

23 And the governour said,
Why, what evil hath he done?
But they cried out the more,
saying, Let him be crucified.

24 ¶ When Pilate saw that
he could prevail nothing, but
that rather a tumult was made,
he took water, and washed his
hands before the multitude, say-
ing, I am innocent of the blood
of this just person: see ye to it.

25 Then answered all the
people,

people, and said, His blood be on us, and on our children.

26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

27 Then the soldiers of the governour took Jesus into the common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

29 ¶ And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail king of the Jews.

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 ¶ They gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down, they watched him there:

37 And set up over his head, his accusation written, **THIS IS JESUS THE KING OF THE JEWS.**

38 Then were there two thieves crucified with him: one on the right hand, and another on the left.

39 ¶ And they that passed by, reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes, and elders, said,

42 He saved others, himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God, let him deliver him now if he will have him: for he said, I am the son of God.

44 The thieves also which were crucified with him, call the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani*: that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent,

52 And the graves were opened, and many bodies of saints which slept, arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that

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were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there (beholding afar off) which followed Jesus from Galilee, ministering unto him.

56 Among which was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedees children.

57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple:

58 He went to Pilate, and begged the body of Jesus: then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth;

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary sitting over against the sepulchre.

62 ¶ Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch; go your way, make it as sure as you can.

66 So they went and made the sepulchre sure, sealing the stone, and setting a watch.

CHAP. XXVIII.

IN the end of the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

2 And behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow.

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said unto the woman, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said: come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee, there shall ye see him; so, I have told you.

8 And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governors ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is continually reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 ¶ Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

¶ The Gospel according to S. MARK.

CHAP. I.

THe beginning of the gospel of Jesus Christ the son of God,

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins.

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camels hair, and with a girdle of a skin about his loyns: and he did eat locusts and wild honey:

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.

11 And there came a voice

from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the Spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days tempted of Satan, and was with the wild beasts, and the angels ministered unto him.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel.

16 Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: (for they were fishers)

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum, and straightway on the sabbath-day he entred into the synagogue, and taught.

22 And they were astonished

After cleansed.

Chap. II.

The palse cured.

At his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit, and he cried out,

24 Saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon, and Andrew, with James and John.

30 But Simons wives mother lay sick of a fever, and anon they tell him of her.

31 And he came, and took her by the hand, and lift her up, and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the doors.

34 And he healed many that were sick of divers diseases, and cast out many devils, and suffered not the devils to speak, because they knew him.

35 And in the morning rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus moved with compassion, put forth his hand, and touched him, and said unto him, I will, be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he strictly charged him, and forthwith sent him away.

44 And said unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded for a testimony unto them.

45 But he went out, and began to publish it much, and to blaze abroad the matter, inasmuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

C H A P. II.

ANd again he entered into Capernaum after some days, and it was noised that he was in the house.

2 And straightway many were gathered together, inasmuch that there was no room to receive them, no not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palse, which was born of four.

4 And when they could not come nigh unto him for press, they uncovered the roof where he

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Levi called.

he was: and when they had broken it up, they let down the bed wherein the sick of the palse lay.

5 When Jesus saw their faith, he said unto the sick of the palse, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this man thus speak blasphemies? who can forgive sins but God only?

8 And immediately, when Jesus perceived in his spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palse, Thy sins be forgiven thee: or to say, Arise, and take up thy bed and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palse)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all, inasmuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea-side, and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that as Jesus sat at meat in his house, many publicanes and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicanes and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicanes and sinners?

17 When Jesus heard it, he saith unto them, They that are whole, have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John, and of the Pharisees used to fast, and they come, and say unto him, Why do the disciples of John, and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up, taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 And it came to pass, that he went through the corn-fields on the sabbath-day, and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need and was an hungred, he, and they that were with him?

26 Now he went into the house of God, in the days of Abiathar the high priest, and did eat the show-bread, which is not lawful to eat, but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 There-

The twelve disciples.

23 Therefore the Son of man is Lord also of the sabbath.

C H A P. III.

AND he entred again into the synagogue, and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath-day, that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to give life, or to kill? but they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa,

8 And from Jerusalem, and from Idumæa, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

10 For he had healed many, insomuch that they pressed upon him, for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them, that they should not make him known.

Chap. III.

Who are Christ's brethren.

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach:

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter.

17 And James the son of Zebedee, and John the brother of James (and he surnamed them Boanerges, which is, The sons of thunder)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Cananite,

19 And Judas Iscariot, which also betrayed him: and they went into an house,

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

22 And the scribes which came down from Jerusalem, said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against it self, that kingdom cannot stand.

25 And if a house be divided against it self, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong mans house, and spoil his goods, except he will first bind the strong man, and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies where-

The parable of the sower,
wherewith soever they shall
blaspheme :

29 But he that shall blaspheme
against the holy Ghost, hath ne-
ver forgiveness, but is in dan-
ger of eternal damnation :

30 Because they said, He hath
an unclean spirit.

31 ¶ There came then his bre-
thren and his mother, and stand-
ing without, sent unto him,
calling him.

32 And the multitude sat about
him, and they said unto him, Be-
hold, thy mother and thy bre-
thren without seek for thee.

33 And he answered them,
saying, Who is my mother, or
my brethren ?

34 And he looked round about
on them which sat about him,
and said, Behold my mother and
my brethren.

35 For whosoever shall do the
will of God, the same is my bro-
ther, and my sister and mother.

CHAP. IV.

AND he began again to teach
by the sea-side : and there
was gathered unto him a great
multitude, so that he entred in-
to a ship, and sat in the sea,
and the whole multitude was
by the sea on the land.

1 And he taught them many
things by parables, and said un-
to them in his doctrine,

2 Hearken, behold, there went
out a sower to sow :

3 And it came to pass as he
sowed, some fell by the way-
side, and the fowls of the air
came and devoured it up.

4 And some fell on stony
ground, where it had not much
earth, and immediately it sprang
up, because it had no depth of
earth.

5 But when the sun was up,
it was scorched, and because it
had no root, it withered away.

6 And some fell among thorns,
and the thorns grew up, and
choaked it, and it yielded no
fruit.

7 And other fell on good
ground, and did yield fruit that
sprang up and increased, and

S. Mark.

brought forth some thirty, and
some sixty, and some an hun-
dred.

8 And he said unto them, He
that hath ears to hear, let him
hear.

9 And when he was alone,
they that were about him
with the twelve, asked of him
the parable.

10 And he said unto them,
Unto you it is given to know
the mystery of the Kingdom of
God : but unto them that sit
without, all *these* things are
done in parables :

11 That seeing they may see
and not perceive, and hearing
they may hear, and not under-
stand, lest at any time they
should be converted, and their
sins should be forgiven them.

12 And he said unto them,
Know ye not this parable ? and
how then will ye know all pa-
rables ?

13 ¶ The sower soweth the
word.

14 And these are they by the
way-side, where the word is
sown, but when they have heard,
Satan cometh immediately, and
taketh away the word that was
sown in their hearts.

15 And these are they like-
wise which are sown on stony
ground, who when they have
heard the word, immediately
receive it with gladness :

16 And have no root in them-
selves, and so endure but for a
time : afterward when affliction
or persecution ariseth for the
words sake, immediately they
are offended.

17 And these are they which
are sown among thorns : such
as hear the word.

18 And the cares of this
world, and the deceitfulness of
riches, and the lusts of other
things entering in, choke the
word, and it becometh unfruit-
ful.

19 And these are they which
are sown on good ground, such
as hear the word and receive
it, and bring forth fruit, some

thirty-fold, some sixty, and some an hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested: neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what you hear; with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground,

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of her self, first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ¶ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 It is like a grain of mustard-seed, which when it is sown in the earth, is less than all the seeds that be in the earth.

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear it.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 And the same day when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship, and there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still: and the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that you have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

CHAP. V.

And they came over unto the other side of the sea, into the country of the Gadastenes.

2 And when he was come out of the ship, immediately there met him out of the tombs, a man with an unclean spirit,

3 Who had his dwelling among the tombs, and no man could bind him, no not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus

The devils enter the swine. St. Mark.

The bloody issue cured.

star off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 (For he said unto him, Come out of the man, thou unclean spirit)

9 And he asked him, What is thy name? And he answered, saying, My name is legion: for we are many.

10 And he besought him much, that he would not send them away out of the country.

11 Now there was there nigh unto the mountains, a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine, and the herd ran violently down a steep place into the sea, (they were about two thousand) and were choked in the sea.

14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting and clothed, and in his right mind, and they were afraid.

16 And they that saw it, told them how it befel to him that was possessed with the devil, and also concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil, prayed him that he might be with him.

19 Howbeit, Jesus suffered him not, but saith unto him,

Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis, how great things Jesus had done for him: and all men did marvel.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him, and he was nigh unto the sea.

22 And behold, there cometh one of the rulers of the synagogue, Jairus by name, and when he saw him, he fell at his feet.

23 And besought him greatly, saying, My little daughter lieth at the point of death, I pray thee come and lay thy hands on her, that she may be healed, and she shall live.

24 And Jesus went with him, and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his cloaths, I shall be whole.

29 And straightway the fountain of her blood was dried up, and she felt in her body that she was healed of that plague.

30 And Jesus immediately knowing in himself, that virtue had gone out of him, turned him about in the press, and said, Who touched my cloaths?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and thou, Who touched me?

32 And he looked round about to see her that had done the thing.

33 But the woman feared

THE *Bible*
New Testament^K
OF OUR *3408 a*
LORD and SAVIOUR²
JESUS CHRIST,

Newly Translated out of the
Original Greek,

AND

With the former Translations
diligently Compared and Revised.

By His Majesty's Special Command.

Appointed to be Read in Churches.

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¶ The GOSPEL according to S. MATTHEW.

CHAP. I.

THe book of the generation of Jesus Christ, the son of David, the son of Abraham.

1 Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren.

2 And Judas begat Phares and Zara of Thamar, and Phares begat Esrom, and Esrom begat Aram.

3 And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon.

4 And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse.

5 And Jesse begat David the king, and David the king begat Solomon of her *that had been the wife of Urias.*

6 And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa.

7 And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias.

8 And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias.

9 And Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias.

10 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon.

11 And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel.

12 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor.

13 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud.

14 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob.

15 And Jacob begat Joseph the husband of Mary, of whom was born Jesus who is called Christ.

16 So all the generations from Abraham to David, are fourteen generations: and from Da-

vid until the carrying away into Babylon, are fourteen generations: and from the carrying away into Babylon unto Christ, are fourteen generations.

17 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the holy Ghost.

18 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

19 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the holy Ghost.

20 And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.

21 (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

22 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is, God with us.)

23 Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

24 And knew her, until she had brought forth her firstborn son: whom he called Jesus.

CHAP. II.

NOW when Jesus was born in Bethlehem of Judaea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard these things, he was trou-

the wise men of the east: 3. Matthew.

ble, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehchem of Judea: for thus it is written by the prophet;

6 And thou Bethlehchem in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a governor that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehchem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed, and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts, gold, and frankincense and myrrhe.

12 And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death

Joseph fleeth.
of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 ¶ Then Herod when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehchem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

C H A P. III.

IN those days came John the Baptist, preaching in the wilderness of Judea,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the

Johns preaching.

the way of the Lord, make his paths straight.

4 And the same John had his raiment of camels hair, and a leathern girdle about his loyns; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance.

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruits, is hewen down, and cast into the fire.

11 I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the holy Ghost, and with fire.

12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering, said unto him, suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he

Chap. iv.

saw the Spirit of God descending like a dove, and lighting upon him,

17 And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

C H A P. IV.

Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thy self down: for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them:

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and behold, angels came and ministered unto him.

12 ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee.

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in

Peter and Andrew called. S. Matthew.
the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, by the way of the sea beyond Jordan, Galilee of the Gentiles:

16 The people which sat in darkness, saw great light: and to them which sat in the region and shadow of death, light is sprung up.

17 ¶ From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.

18 ¶ And Jesus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers)

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils; and those which were lunatick, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people, from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

CHAP. V.

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him.

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peace-makers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

11 Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.

12 Rejoyce, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be troden under foot of men.

14 Ye are the light of the world. A city that is set on a hill, cannot be hid.

15 Neither do men light a candle, and put it under a bushel: but on a candlestick, and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify you Father which is in heaven.

17 ¶ Think not that I am come

to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard, that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment.

22 But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Racha, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire.

23 Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee,

24 Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whilst thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery.

28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths.

34 But I say unto you, Swear not at all, neither by heaven, for it is Gods throne:

35 Nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea, Nay, nay: for whatsoever is more than these, cometh of evil.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

39 But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will smite thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asbeth thee, and from him that would borrow of thee, turn not thou away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy:

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:

45 That ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicanes the same?

47 And if ye salute your brethren only, what do you more than others? do not even the publicanes so?

48 Ye therefore perfect, even as your Father which is in heaven is perfect.

CHAP. VI.

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

Therefore, when thou doest alms, alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward.

But when thou doest alms, let not thy left hand know what thy right hand doeth.

That thine alms may be in secret: and thy Father which seeth in secret, himself shall reward thee openly.

¶ And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets,

that they may be seen of men. Verily, I say unto you, they have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

¶ After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy Name.

Thy kingdom come. Thy will be done in earth as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

Lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

¶ For, if ye forgive men their trespasses, your heavenly Father will also forgive you.

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

¶ Moreover, when ye fast be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward.

But thou, when thou fastest, anoint thine head, and wash thy face:

That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret, shall reward thee openly.

¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves

To avoid worldly care. Chap. vii.
thieves break through and steal.

20 But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 ¶ No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on: is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin.

29 And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30 Wherefore if God so cloath the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more cloath you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or what shall we drink? or where will we be clothed?

32 (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye

have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of it self: sufficient unto the day is the evil thereof.

CHAP. VII

Judge not, that ye be not judged.

1 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

2 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

3 Or how wilt thou say to thy brother, Let him pull out the beam out of thine eye? and behold a beam is in thine own eye.

4 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

5 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

6 ¶ Ye shall be as men that give ye seek, and ye shall receive, and it shall be increased unto you.

7 For every that receiveth, and he that giveth, findeth: and to him that soweth, it shall be opened.

8 Or what man is there of you, whom if his son ask bread, will he give him a stone?

9 Or if he ask a fish, will he give him a serpent?

10 If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

11 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction: and many there be which go in thereto.

14 Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

15 Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended,

and the floods came, and the winds blew, and beat upon that house: and it fell, and great was the fall of it.

28 And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine.

29 For he taught them as one having authority, and not as the scribes.

CHAP. VIII.

When he was come down from the mountain, great multitudes followed him.

2 And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth his hand, and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having souldiers under me: and I say to this man, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doeth it.

10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel.

11 And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven.

12 But the children of the king-

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dom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

14 ¶ And when Jesus was come into Peters house, he saw his wives mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me, and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And behold; there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose and re-

buked the winds, and the sea, and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 ¶ And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And behold, they cried out, saying, What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them, an herd of many swine, feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine was violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways farre the city, and told every thing, and what was befallen to the possessed of the devils.

34 And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

CHAP. IX.

And he entered into a ship, and passed over, and came into his own city.

2 And behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee.

3 And behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?

Matthew called.

5. Matthew.

The bloody sex curd.

For whether is easier to say, Thy sins be forgiven thee: or to say, Arise and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palfie) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitude saw it, they marvelled and glorified God, which had given such power unto men.

9 And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, follow me. And he arose, and followed him.

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicanes and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your master with publicanes and sinners?

12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment: for that which is put in to fill it up, taken from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth

out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 While he spake these things, unto them, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose and followed him, and so did his disciples.

20 (And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment.

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughtery be of good comfort: thy faith hath made thee whole. And the woman was made whole from that hour.)

23 And when Jesus came into the rulers house, he saw the minstrels and the people making a noise,

24 He said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were forth, he went in, and took her by the hand, & the maid arose.

26 And the same hour went abroad into all that land.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? they said unto him, Yes, Lord.

29 Then touched he their eyes, saying, According to your faith, be it unto you.

30 And their eyes were opened, and Jesus straitly charged them, saying, See that no man know it.

31 But they, when they were departed, spread abroad his fame in all that country.

32 As they went out, behold

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Chap. X.

They are comforted.

They brought to him a dumb man possessed with a devil.

13 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

14 But the Pharisees said, He casteth out the devils through the prince of the devils.

15 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people.

16 But when he saw the multitudes, he was moved with compassion on them, because they were scattered abroad, as sheep having no shepherd.

17 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few.

18 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

C H A P. X.

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother.

3 Philip, and Bartholomew, Thomas, and Matthew the publicane, James the son of Alphaeus, and Lebbeus, whose surname was Thaddaeus.

4 Simon the Cananite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not.

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses:

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: (for the workman is worthy of his meat)

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words: when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues.

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the spirit of your Father, which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

22 And ye shall be hated of all men for my name's sake: but he that endureth to the end, shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall

Troubles foretold.

not have gone over the cities of Israel, till the Son of man be come.

24 The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house Beelzebub, how much more shall they call them of his household?

26 Fear them not therefore: for there is nothing covered that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house-tops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a mans foes shall be they of his own household.

37 He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.

38 And he that taketh not his

8. Matthew. *Christs testimony of John*
cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it.

40 ¶ He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet, shall receive a prophets reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous mans reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAP. XI.

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is he whosoever shall not be offended in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing, are in kings houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is he of whom it

is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven, is greater than he.

12 And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets, and the law prophesied until John.

14 And if ye will receive it, this is Elias which was for to come.

15 He that hath ears to hear, let him hear.

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners: but wisdom is justified of her children.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21 Wo unto thee Chorazin, wo unto thee Bethsaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had

been done in Sodom, it would have remained until this day.

24 But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so Father, for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son but the Father: neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 Come unto me all ye that labour, and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

CHAPTER. XII.

AT that time Jesus went on the sabbath-day through the corn, and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold the disciples do that which is not lawful to do upon the sabbath-day.

3 But he said unto them, Have ye not read what David did when he was an hungred, and they that were with him,

4 How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, that in this place is one greater than the temple.

7 But if ye had known what this

The dumb and deaf healed, S. Matthew. The Pharisees confused, this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath-day.

9 And when he was departed thence, he went into their synagogue.

10 ¶ And behold, there was a man which had *his* hand withered: and they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? wherefore it is lawful to do well on the sabbath-days.

13 Then saith he to the man, Stretch forth thine hand: and he stretched it forth, and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a counsel against him, how they might destroy him.

15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all,

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by *Elias* the prophet, saying,

18 Behold, my servant whom I have chosen, my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry, neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 ¶ Then was brought unto him one possessed with a devil,

blind and dumb: and he healed him, inasmuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against it self, is brought to desolation: and every city or house divided against it self, shall not stand.

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else, how can one enter into a strong mans house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me, is against me, and he that gathereth not with me, scattereth abroad.

31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the *holy* Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the *holy* Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

Janat a sign.

35 A good man out of the good treasure of the heart, bringeth forth good things: and an evil man out of the evil treasure, bringeth forth evil things.

36 But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said to them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet *Jonas*.

40 For as *Jonas* was three days and three nights in the whales belly: so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of *Jonas*, and behold, a greater than *Jonas* is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of *Solomon*, and behold, a greater than *Solomon* is here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the

Chap. xiii. The parable of the sower.

people, behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand towards his disciples, and said, Behold my mother, and my brethren.

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAP. XIII.

The same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat, and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow.

4 And when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up.

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched, and because they had not root, they withered away.

7 And some fell among thorns: and the thorns springing up and choked them.

8 But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9 Who hath ears to hear, let him hear.

10 And the disciples came and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto

The parable of

5. Matthew.

The four explained.

them, because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whatsoever hath to him shall be given; and he shall have more abundance: but whatsoever hath not, from him shall be taken away, even that he hath.

13 Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive.

15 For this peoples heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them.

16 But blessed are your eyes, for they see; and your ears, for they hear.

17 For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them.

18 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart: this is he which receiveth seed by the way-side.

20 But he that receiveth the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it:

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that receiveth seed among the thorns, is he that

of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful.

23 But he that receiveth seed into the good ground, is he that heareth the word, and understandeth it: which also beareth fruit, and bringeth forth some as hundred fold, some sixty, some thirty.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field,

32 which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree: so that the birds of the air come and lodge in the branches thereof.

33 Another parable spake he unto them, The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus

The parable of the Tares. Chap. xiv.

unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled: which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed, is the Son of man:

38 The field is the world: the good seed are the children of the kingdom: but the tares are the children of the wicked one:

39 The enemy that soweth them, is the devil: the harvest is the end of the world: and the reapers are the angels.

40 As therefore the tares are gathered and burnt in the fire, so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and those which do iniquity:

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant-man, seeking goodly pearls:

46 Who when he had found one pearl of great price, he went and sold all that he had and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind.

Christ's mission;

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away:

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus said unto them, Have ye understood all these things? they say unto him, Yea, Lord.

52 Then said he unto them, therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is so householder, which bringeth forth out of his treasure things new and old.

53 ¶ And it came to pass, that when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? whence then hath this man all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there, because of their unbelief.

CHAP. XIV.

AT that time Herod the Tetrarch heard of the fame of Jesus,

And said unto his servants, This is John the Baptist, he is risen from the dead, and therefore mighty works do shew forth themselves in him.

¶ For Herod had laid hold on John, and bound him, and put him in prison for Herodias sake, his brother Philip's wife.

John beheaded

St. Matthew

The multitude fed

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath, to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptists head in a charger.

9 And the king was sorry: nevertheless for the oaths sake, and because he feared the multitude, he commanded it to be given her.

10 And he sent and beheaded John in the prison.

11 And his head was brought in a charger, & given to the damsel, and she brought it to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 When Jesus heard of it, he departed thence by ship into a desert place, apart: and when the people had heard thereof, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 And when it was evening his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart, give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Being them higher to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the

two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained, twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night, Jesus went unto them walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit, and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer, it is I; be not afraid.

28 And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid: and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Son of God.

34 And when they were gone over, they came into the

The Pharisees reproved.
land of Genesareth.

Chap. xv.

A devil cast out.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased,
36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

C H A P. XV.

Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do you also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to his father or his mother, It is a gift by whatsoever thou mightest be profited by me,

6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Elias prophesie of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me.

9 But in vain they do worship me, reseching for doctrines the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear and understand.

11 Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?

13 But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth, come forth from the heart, and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

21 ¶ Then Jesus went thence, and departed into the country of Tyre and Sidon.

22 And behold a woman of Canaan came out of the time costs, and cried unto him, saying, Have mercy on me, O Lord, thou son of David: my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us.

24 But he answered, and said, I am not sent, but unto the lost sheep of the house of Israel.

25 Then came she & worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the childrens bread, and to cast it to dogs.

27 And she said, Trich Lord yet the dog eat of the crumbs which fall from thine masters table.

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the city of Galilee, and went up into a mountain, and sat down there.

30 And

Many healed.

St. Matthew.

The fourth Gospel.

30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others; and cast them down at Jesus feet, and he healed them:

31 Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, to feed so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? and they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves, and the fishes, and gave thanks, and brake them, and gave to his disciples; and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left, seven baskets full.

38 And they that did eat, were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAP. XVI.

The Pharisees also with the Sadducees, came and tempting desired him that he would shew them a sign from heaven.

He answered and said unto them, When it is evening, ye say, It will be fair weather, for the sky is red.

And in the morning, ye say, It will be foul weather to day: for the sky is red and blowing. O ye hy-

pocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?

40 A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

41 And when his disciples were come to the other side, they had forgotten to take bread.

42 Then Jesus said unto them, Take heed, and beware of the leaven of the Pharisees, and of the Sadducees.

43 And they reasoned among themselves, saying, It is because we have taken no bread.

44 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among your selves, because ye have brought no bread?

45 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

46 Neither the seven loaves of the four thousand, and how many baskets ye took up?

47 How is it, that ye do not understand, that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadducees?

48 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadducees.

49 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say, that I the Son of man am?

50 And they said, Some say that thou art John the Baptist, some Elias, and others Jeremiah, or one of the prophets.

51 He saith unto them, But whom say ye that I am?

52 And Simon Peter answered and said, Thou art Christ the Son of the living God.

53 And Jesus answered and said unto him, Blessed art thou Simon,

17. And for both and blood hath
not revealed it unto thee, but
my Father which is in heaven.

18. And I say also unto thee,
that thou art Peter, and upon
this rock I will build my church:
and the gates of hell shall not
prevail against it.

19. And I will give unto thee
the keys of the kingdom of hea-
ven: and whatsoever thou shalt
bind on earth, shall be bound
in heaven: and whatsoever thou
shalt loose on earth, shall be
loosed in heaven.

20. Then charged he his disci-
ples that they should tell no man
that he was Jesus the Christ.

21. ¶ From that time forth be-
gan Jesus to show unto his disci-
ples, how that he must go unto Je-
rusalem, and suffer many things
of the elders, and chief priests,
and scribes, and be killed, and
be raised again the third day.

22. Then Peter took him, and
began to rebuke him, saying, Be-
lie, far from thee, Lord: this shall
not be unto thee.

23. But he turned and said un-
to Peter, Get thee behind me,
Satan, thou art an offence unto
me: for thou savourest not the
things that be of God, but those
that be of men.

24. ¶ Then said Jesus unto his
disciples, If any man will come af-
ter me, let him deny himself, and
take up his cross, and follow me.

25. For whosoever will save
his life, shall lose it: and who-
soever will lose his life for my
sake, shall find it.

26. For what is a man profi-
ted, if he shall gain the whole
world, and lose his own soul?
or what shall a man give in ex-
change for his soul?

27. For the Son of man shall
come in the glory of his Father,
with his angels, and then he
shall reward every man accord-
ing to his works.

28. Verily I say unto you, There
be some standing here, which
shall not taste of death, till they
see the son of man coming in
his kingdom.

CHAP. XXVII.

1. And after six days, Jesus ta-
keth Peter, James, and John,
his brother, and bringeth them
up into an high mountain apart.

2. And was transfigured be-
fore them, and his face did shine
as the sun, and his raiment was
white as the light.

3. And behold, there appear-
ed unto them, Moses and Elias
talking with them.

4. Then informed Peter, and
said unto Jesus, Lord, it is good
for us to be here: if thou wilt,
let us make here three taberna-
cles, one for thee, and one for
Moses, and one for Elias.

5. While he yet spake, behold
a bright cloud overshadowed
them: and behold a voice out of
the cloud, which said, This is
my beloved Son, in whom I am
well pleased: hear ye him.

6. And when the disciples
heard it, they fell on their faces,
and were sore afraid.

7. And Jesus came and touch-
ed them, and said, Arise, be not
afraid.

8. And when they had lift up
their eyes, they saw no man,
save Jesus only.

9. And as they came down from
the mountain, Jesus charged
them, saying, Tell the vision to
no man, until the Son of man be
risen again from the dead.

10. And his disciples asked him,
saying, Why should the scribes
thus Elias must first come?

11. And Jesus answered and said
unto them, Elias truly shall first
come, and restore all things:

12. But I say unto you, that
Elias is come already, and they
knew him not, but have done
unto him whatsoever they will:
also likewise shall also the Son
of man suffer of them.

13. Then the disciples under-
stood that he spake unto them of
John the Baptist.

14. ¶ And when they were
come to the multitude, there
came to him, a certain man
knocking down to him, & saying,
15. Lord, have mercy on my son,

for he is limrick, and sore vexed: for oft times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

22 ¶ And while they abode in Gallilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again: and they were exceedingly sorry.

24 ¶ And when they were come to Capernaum, they that received tribute money came to Peter and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his

mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

28 ¶ A. P. XVIII. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

29 And Jesus called a little child unto him, and set him in the midst of them,

30 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

31 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

32 And whoso shall receive such a little child in my name, receiveth me.

33 But whoso shall offend one of these little ones, which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

34 ¶ Wo unto the world because of offences: for it must needs be that offences come, but wo to that man by whom the offence cometh.

35 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire.

36 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

37 Take heed that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

38 For the Son of man is come to save that which was lost.

39 How think ye? if a man have an hundred sheep, and one of them be gone astray, will he not leave the ninety and nine, and go forth into the mountains, and search for the one that is lost? and if he find it, will he not joy more over that one than over the ninety and nine which were lost together?

balms break my head : yea, I hearken unto me for thy truth will pray yet against their wickedness.

7 Let their judges be overthrown in stony places : that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit : like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God : in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together : and let me ever escape them.

Evening Prayer.

Vox mea ad Dominum. Psal. 143.

I Cried unto the Lord with my voice : yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him : and shewed him of my trouble.

3 When my spirit was in heaviness, thou knowest my path : in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand : and saw there was no man that would know me.

5 I had no place to flee unto : and no man cared for my soul.

6 I cried unto thee, O Lord, and said : Thou art my hope, and my portion in the land of the living.

7 Consider my complaint : for I am brought very low.

8 O deliver me from my persecutors : for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name : which thing if thou wilt grant me, then shall the righteous resort unto my company.

Dominus, exaudi. Psal. 143.

Hear my prayer, O Lord, and consider my distress.

And hearken unto me for thy truth and righteousness sake.

2 And enter not into judgment with thy servant : for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me : and my heart within me is desolate.

5 Yet do I remember the time past, I muse upon all thy works : yea, I exercise my self in the works of thy hands.

6 I stretch forth my hands unto thee : my soul gaspeth unto thee as a thiristyl land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving kindness betimes in the morning, for in thee is my trust : shew thou me the way that I should walk in, for I lift up thy soul unto thee.

9 Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Names sake : and for thy righteousness sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies : and destroy all them that vex my soul, for I am thy servant.

Morning Prayer.

Benedictus Dominus. Psal. 144.

Blessed be the Lord my strength : who teacheth my hands to war, and my fingers to fight :

2 My hope and my fortress, my castle and deliverer, my defender in whom I confide.

subdueth my people that is under me.

3. Lord, what is man, that thou hast such respect unto him: or the son of man, that thou soregardest him?

4. Man is like a thing of nought: his time passeth away like a shadow.

5. Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6. Cast forth thy lightning, and tear them: shoot out thine arrows, and consume them.

7. Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of strange children.

8. Whose mouth talketh of vanity: and their right hand is a right hand of wickedness.

9. I will sing a new song unto thee, O God: and sing praises unto thee upon a ten stringed lute.

10. Thou hast given victory unto kings: and hast delivered David thy servant from the peril of the sword.

11. Save me, and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12. That our fens may grow up as the young plants: and that our daughters may be as the polished corners of the temple.

13. That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands, and ten thousands in our streets.

14. That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15. Happy are the people that are in such a case: yea, blessed are the people who have the Lord for their God.

Psalm 117, Verse 15.

I will magnify thee, O God: my king: and I will praise thy name for ever and ever.

2. Every day will I give thanks unto thee: and praise thy Name for ever and ever.

3. Great is the Lord, and marvellous, worthy to be praised: there is no end of his greatness.

4. One generation shall praise thy works unto another: and declare thy power.

5. As for me, I will be talking of thy worship: thy glory, thy praise, and wondrous works.

6. So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatness.

7. The memorial of thine abundant kindness shall be shewed: and men shall sing of thy righteousness.

8. The Lord is gracious and merciful: long-suffering, and of great goodness.

9. The Lord is loving unto every man: and his mercy is over all his works.

10. All thy works praise thee, O Lord: and thy saints give thanks unto thee.

11. They shew the glory of thy kingdom: and talk of thy power.

12. That thy power, thy glory, and mightiness of thy kingdom: might be known unto men.

13. Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

14. The Lord upholdeth all such as fall: and lifeth up all those that are down.

15. The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

16. Thou openest thine hand, and fillest all things living with plenteousness.

17. The Lord is righteous in all his ways: and holy in all his works.

18. The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully.

19. He will fulfil the desire of them that fear him: he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him : but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord : and let all flesh give thanks unto his holy Name for ever and ever.

Lauda anima mea. Psal. 146.

PRaise the Lord, O my soul, while I live will I praise the Lord : yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man : for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth : and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help : and whose hope is in the Lord his God.

5 Who made heaven and earth, the sea and all that therein is : who keepeth his promise for ever.

6 Who helpeth them to right that suffer wrong : who feedeth the hungry.

7 The Lord looseth men out of prison : the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen : the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherless and widow : as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion shall be King for evermore : and throughout all generations.

Evening Prayer.

Laudate Dominum. Psal. 147.

O Praise the Lord, for it is a good thing to sing praises unto our God : yea, a joyful and pleasant thing it is to be thankful.

1 The Lord doth build up Jerusalem : and gather together the outcasts of Israel.

2 He healeth those that are broken in heart : and giveth medicine to heal their sickness.

4 He telleth the number of the stars : and calleth them all by their names,

5 Great is our Lord, and great is his power : yea, and his wisdom is infinite.

6 The Lord setteth up the meek : and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving : sing praises upon the harp unto our God.

8 Who covereth the heaven with clouds, and prepareth rain for the earth : and maketh the grass to grow upon the mountains, and herb for the use of men.

9 Who giveth fodder unto the cattle : and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse : neither delighteth he in any mans legs.

11 But the Lords delight is in them that fear him : and put their trust in his mercy.

12 Praise the Lord, O Jerusalem : praise thy God, O Sion.

13 For he hath made fast the bars of thy gates : and hath blessed thy children within thee.

14 He maketh peace in thy borders : and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth : and his word runneth very swiftly.

16 He giveth snow like wool : and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels : who is able to abide his frost ?

18 He sendeth out his word, and melteth them : he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob : his statutes and ordinances unto Israel.

20 He hath not dealt so with any Nation : neither have the heathen knowledge of his laws.

Laudate Dominum. Psal. 148.

O Praise the Lord of heavens : praise him in the height.

Forms of Prayer to be used at Sea.

2 Praise him, all ye angels of his: praise him, all his host.

3 Praise him, sun and moon: praise him, all ye stars and light.

4 Praise him, all ye heavens: and ye waters that are above the heavens.

5 Let them praise the Name of the Lord: for he spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

7 Praise the Lord upon earth: ye dragons, and all deeps,

8 Fire and hail, snow and vapours: wind and storm, fulfilling his word,

9 Mountains and all hills: fruitful trees and all cedars,

10 Beasts and all cattel: worms and feathered fowls,

11 Kings of the earth, and all people: princes and all judges of the world,

12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people, all his saints shall praise him: even the children of Israel, even the people that serveth him.

Cantate Domino. Psal. 149.

O Sing unto the Lord a new song: let the congregation of saints praise him.

2 Let Israel rejoyce in him that made him: and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance: let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people: and helpeth the meek-hearted.

5 Let the saints be joyful with glory: let them rejoyce in their beds.

6 Let the praises of God be in their mouth: and a two-edged sword in their hands,

7 To be avenged of the heathen: and to rebuke the people,

8 To bind their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his saints.

Laudate Dominum. Psal. 150.

O Praise God in his holiness: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet: praise him upon the lute and harp.

4 Praise him in the cymbals and dances: praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath: praise the Lord.

Forms of Prayer to be used at S E A.

The Morning and Evening Service to be used daily at Sea shall be the same which is appointed in the book of Common Prayer.

These two following Prayers are to be also used in his Majesty's Navy every day.

O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the

sea, who hast compassed the waters with bounds, until day and night come to an end, be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the Sea, and from the violence of the enemy, that we may be a safeguard unto our

most gracious Sovereign Lord King *William*, and his Kingdoms, and a security for such as pass on the Seas upon their lawful occasions; that the inhabitants of our island may in peace and quietness serve thee our God, and that we may return in safety to enjoy the blessings of the Land, with the Fruits of our Labours, and with a thankful remembrance of thy mercies, to praise and glorifie thy holy Name, through Jesus Christ our Lord. *Amen.*

The Collect.

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting Life, through Jesus Christ our Lord. *Amen.*

Prayers to be used in Storms at Sea.

O Most powerful and glorious Lord God, at whose command the Winds blow, and lift up the Waves of the Sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: but now we see how terrible thou art in all thy works of wonder, the great God to be feared above all: and therefore we adore thy divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us, for thy mercies sake in Jesus Christ thy Son our Lord. *Amen.*

Or this.

O Most glorious and gracious Lord God, who dwellest in heaven, but beholdst all things below; Look down, we beseech thee, and hear us,

calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living shall praise thee. O send thy word of command to rebuke the raging Winds, and the roaring sea, that we being delivered from this distress, may live to serve thee, and to glorifie thy Name all the Days of our life. Hear Lord, and save us, for the infinite merits of our blessed Saviour thy Son, our Lord Jesus Christ. *Amen.*

The Prayer to be said before a Fight at Sea, against any enemy.

O Most powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right; and therefore we make our address to thy divine Majesty in this our necessity, that thou wouldst take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battel to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance, but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldst be a defence unto us against the face of the Enemy. Make it appear that thou art our Saviour, and mighty deliverer, through Jesus Christ our Lord. *Amen.*

Short Prayers for single persons that cannot meet to join in Prayer with others by reason of the Fight or Storm.

General Prayers.

LORD, be merciful to us sinners, and save us for thy mercies sake.

Thou art the great God that hast made, and rulest all things: O deliver us for thy Names sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Forms of Prayer to be used at Sea.

Special Prayers with respect to the enemy.

THOU, O Lord, art just and powerful, O defend our cause against the face of the enemy.

O God, thou art a strong towre of Defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorifie thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise help us, and deliver us for thy Names sake.

Short Prayers in respect of a Storm.

THOU, O Lord, that stillest the raging of the Sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us.

God the Father, God the Son, God the holy Ghost, have mercy upon us, save us now, and evermore. Amen.

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

¶ When there shall be imminent danger, as many as can be spared from necessary Service in the ship, shall be called together, and make an humble confession of their sins to God: In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him: saying as followeth,

The Confession.

Almighty God Father of our Lord Jesus Christ, Maker of all things, Judge of all men, We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and be heartily sorry for these our misdoings, the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father, for thy Son our Lord Jesus Christs sake forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest, if there be any in the Ship, pronounce this A-solution.

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto him, Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting Life, through Jesus Christ our Lord. Amen.

Thanksgiving after a Storm.

Jubilate Deo. Psal. 66.

O Be joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee: sing of thee, and praise thy Name.

O come hither, and behold the works of God: how wonderful

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derful he is in his doing towards the children of men.

He turned the sea into dry land: so that they went through the water on foot; there did we rejoyce thereof.

He ruleth with his power for ever, his eyes behold the people: and such as will not believe, shall not be able to exalt themselves.

O praise our God ye people: and make the voice of his praise to be heard;

Who holdeth our soul in life: and suffereth not our feet to slip.

For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

Thou broughdest us into the snare: and laidst trouble upon our loyns.

Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughdest us out into a wealthy place.

I will go into thy house with burnt-offerings: and will pay thee my vows which I promised with my lips, and spake with my mouth when I was in trouble.

I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

I called unto him with my mouth: and gave him praises with my tongue.

If I incline unto wickedness, with my heart: the Lord will not hear me.

But God hath heard me: and considered the voice of my prayer.

Praised be God who hath not cast out my prayer: nor turned his mercy from me.

Glory be to the Father, &c.

As it was in the, &c.

Confitemini Domino. Psal. 107.

O Give thanks unto the Lord, for he is gracious:

and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

They went astray in the wilderness out of the way: and found no city to dwell in;

Hungry and thirsty: their soul fainted in them.

So they cried unto the Lord in their trouble: and he delivered them from their distress.

He led them forth by the right way: that they might go to the city where they dwell.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

For he satisfieth the empty soul: and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron;

Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Highest;

He also brought down their heart through heaviness: they fell down, and there was none to help them up.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

For he hath broken the gates of brass: and smitten the bars of iron in sunder.

Foolish men are plagued for their offence: and because of their wickedness.

Their soul abhorred all manner of meat: and they were even hard at death's door.

So when they cried unto the Lord in their trouble : he delivered them out of their distress.

He sent his word and healed them : and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

They that go down to the sea in ships : and occupy their business in great waters ;

These men see the works of the Lord : and his wonders in the deep.

For at his word the stormy wind ariseth : which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man : and are at their wits end.

So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

For he maketh the storm to cease : so that the waves thereof are still.

Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

That they would exalt him also in the congregation of the people : and praise him in the feast of the elders !

Who turneth the floods into a wilderness : and drieth up the water-springs.

A fruitful land maketh he barren : for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water : and

water-springs of a dry ground.

And there he setteth the hungry : that they may build them a city to dwell in ;

That they may sow their land, and plant vineyards : to yield them fruits of increase.

He blesteth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

And again, when they are diminished and brought low : through oppression, through any plague or trouble ;

Though he suffer them to be evil entreated through tyrants : and let them wander out of the way in the wilderness ;

Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

The righteous will consider this, and rejoyce : and the mouth of all wickedness shall be stopped.

Whoso is wise, will ponder these things : and they shall understand the loving kindness of the Lord.

Glory be to the Father, &c.

As it was in the, &c.

Collects of Thanksgiving.

O Most blessed and glorious Lord G^d, who art of infinite goodness and mercy, We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present our selves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress, even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance, for which we now being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. Amen.

Or this.

O Most mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us; whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art, how able and ready to help them that trust in thee. Thou hast shewed us how both winds and seas obey thy command, that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore bless and glorifie thy Name for this thy mercy in saving us, when we were ready to perish. And we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger: And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy Commandments. Continue, we beseech thee, this thy goodness to us, that we whom thou hast saved, may serve thee in holiness, and righteousness, all the days of our life, through Jesus Christ our Lord and Saviour. Amen.

Hymn of Praise and Thanksgiving after a dangerous Tempest.

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so: whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion: slow to anger, and of great mercy.

He hath not dealt with us according to our sins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: so great hath been his mercy towards us.

We found trouble and heaviness: we were even at death's door;

The waters of the sea had well nigh covered us: the proud waters had well nigh gone over our soul;

The sea roared: and the stormy wind lifted up the waves thereof;

We were carried up, as it were to heaven, and then down again into the deep: our soul melted within us, because of trouble.

Then cried we unto thee, O Lord: and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants: but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment: and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness: and declare the wonders that he hath done, and still doeth for the children of men.

Praised be the Lord daily: even the Lord that helpeth us and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation: God is the Lord, by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands: and we will triumph in thy praise.

Blessed be the Lord God: even the Lord God who only doeth wondrous things.

And blessed be the Name of his Majesty for ever: and let every one of us say, Amen, Amen.

Glory be to the Father, &c.
As it was in the, &c.

2 Cor. 13. 14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all now and for evermore.

L. 3. After

After Victory or Deliverance
from an Enemy.

*A Psalm, or Hymn of Praise and
Thanksgiving after Victory.*

IF the Lord had not been on
our side, now may we say:
If the Lord himself had not
been on our side, when men rose
up against us;

They had swallowed us up
quick: when they were so
wrothfully displeased at us.

Yea, the waters had drowned
us, and the stream had gone over
our soul: the deep waters of
the proud had gone over our
soul.

But praised be the Lord: who
hath not given us over as a
prey unto them.

The Lord hath wrought: a
mighty salvation for us.

We gat not this by our own
sword, neither was it our own
arm that saved us: but thy
right hand, and thine arm, and
the light of thy countenance,
because thou hadst a favour un-
to us.

The Lord hath appeared for
us: the Lord hath covered our
heads, and made us to stand in
the day of battel.

The Lord hath appeared for
us: the Lord hath overthrown
our enemies, and dashed in pie-
ces those that rose up against us;

Therefore not unto us, O
Lord, not unto us: but unto
thy Name be given the glory.

The Lord hath done great
things for us: the Lord hath
done great things for us, for
which we rejoice.

Our help standeth in the
Name of the Lord: who hath
made heaven and earth.

Blessed be the Name of the
Lord: from this time forth for
evermore.

Glory be to the Father, &c.

As it was in thee, &c.

*After this Hymn may be sung
the Te Deum.*

Then this Collect.

O God, thy God, the Sovereign
Commander of all
the world, in whose hand is

power and might, which none
is able to withstand; We bless
and magnifie thy great and
glorious Name for this hap-
py Victory, the whole glory
whereof we do ascribe to
thee, who art the only giver
of Victory. And we be-
seech thee, give us grace to
improve this great Mercy to
thy glory, the advancement of
thy Gospel, the honour of our
Sovereign, and as much as in
us lieth, to the good of all
mankind. And we beseech thee,
give us such a sense of this
great Mercy, as may engage us
to a true thankfulness, such as
may appear in our lives; by
an humble, holy, and obedient
walking before thee all our
days, through Jesus Christ
our Lord: to whom with
thee, and the holy Spirit, as
for all thy Mercies, so in par-
ticular for this Victory and
Deliverance, be all glory and
honour world without end.

Amen.

2 Cor. 13. 14.

THe grace of our Lord Je-
sus Christ, and the love of
God, and the fellowship of the
holy Ghost, be with us all ever-
more. *Amen.*

At the Burial of their Dead
at Sea.

THe Office in the Common
Prayer-book may be used;
only instead of these words: [We
therefore commit his body to
the ground, Earth to Earth, &c.]
say,

We therefore commit his body
to the Deep, to be turned
into corruption, looking for the
resurrection of the body (when
the sea shall give up her dead)
and the life of the world to
come, through our Lord Jesus
Christ, who at his coming shall
change our vile body, that it
may be like his glorious body,
according to the mighty work-
ing, whereby he is able to sub-
due all things to himself.

WILLIAM

Our Will and Pleasure is, That this Form of Prayer with Thanksgiving, made for the Fifth Day of November, be forthwith Printed and Published, and for the future Annexed to the Book of Common Prayer and Liturgy of the Church of England, to be used Yearly, on the said Day, in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within both our Universities, and of our Colleges of Eaton and Winchester, and in all Parish-Churches and Chapels within our Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed.

Given at our Court at Kensington, the Eighteenth Day of October, 1690. In the Second Year of Our Reign.
By His Majesty's Command. Nottingham.

A Form of Prayer with Thanksgiving, to be used Yearly upon the Fifth Day of November, for the happy Deliverance of King JAMES I. and the Three Estates of the Realm, from the most traiterous and bloody intended Massacre by Gunpowder: And also for the happy Arrival of His present Majesty on this Day for the Deliverance of our Church and Nation,

¶ The Services shall be same with the usual Office for Holidays in all things, Except where it is hereafter otherwise appointed.

¶ If this Day shall happen to be Sunday, only the Collect proper for that Sunday, shall be added to this Office in its place.

¶ Morning Prayer shall begin with these Sentences.

THE Lord is full of compassion and mercy: long-suffering, and of great goodness.

Psal. 103. 8.

He will not alway be chiding: neither keepeth he his anger for ever. *Ver. 9.*

He hath not dealt with us after our sins: nor rewarded us according to our wickednesses. *Ver. 10.*

¶ Instead of Venite, exultemus, shall this Hymn following be used, one verse by the Priest, and another by the Clerk and People.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Psal. 107. 1.*

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy. *Ver. 2.*

Many a time have they fought

against me from my youth up: may Israel now say. *Psal. 129. 1.*

Yea, many a time have they vexed me from my youth up: but they have not prevailed against me. *Ver. 2.*

They have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul. *Psal. 35. 7.*

They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves. *Psal. 57. 7.*

Great is our Lord, and great is his power: yea, and his wisdom is infinite. *Psal. 147. 5.*

The Lord setteth up the meek: and bringeth the ungodly down to the ground. *Ver. 6.*

Let thy hand be upon the man of thy right hand: and upon the Son of man whom thou madest so strong for thine own self. *Psal. 80. 17.*

And so will not we go back

from thee: O let us live; and we shall call upon thy Name: *Pfal. 80. 18.*

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Proper Psalms. 64. 124. 135.*

¶ *Proper Lessons.*

The First, *1 Sam. xxij.*

To Deum.

The Second, *Acts xxij.*

Joel. i.

¶ *In the Suffrages after the Creed, these shall be inserted and used for the King.*

Priest. O Lord, save the King.

People. Who putteth his trust in thee.

Priest. Send him help from thy holy place.

People. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him.

People. Let not the wicked approach to hurt him.

¶ *Instead of the first Collect at Morning Prayer, shall these two be used.*

Almighty God, who hast in all ages shewed thy Power and Mercy in the marvellous and gracious Deliverances of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the wicked Conspiracies, and malicious Practices of all the enemies thereof; We yield thee our unfeigned thanks and praise for the wonderful and mighty Deliverance of our late gracious Sovereign King James the First, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of this Realm, then assembled in Parliament, by Popish Treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages. From this unnatural Conspiracy, not our Merit but thy Mercy, not our Foresight but thy Providence delivered us: And therefore

we pray, O Lord, not that

us, but unto thy Name be ascribed all honour and glory, in all Churches of the Saluts, from generation to generation, through Jesus Christ our Lord. Amen.

Also most gracious God, of our unfeigned thanks for filling our hearts again with joy and gladness, after the time that thou hast afflicted us, and putting a new song into our mouths, by bringing His Majesty, who now reigns over us, upon this Day for the Deliverance of our Church and Nation from Popish Tyranny and Arbitrary Power. We adore the wisdom and justice of thy Providence, which so timely interposed in our extreme Danger, and disappointed all the Designs of our Enemies. We beseech thee, give us such a lively and lasting sense of what thou didst then, and hast, since that time, done for us, that we may not grow secure and careless in our obedience, by presuming upon thy great and undeserved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou hast in a marvellous manner preserved to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us; that they may be the Stability of our Times, and make this Church a praise in the Earth. All which we humbly beg for the sake of our Blessed Lord and Saviour. Amen.

¶ *In the end of the Litany (which shall always this day be used) after the Collect [We humbly beseech thee, O Father, &c.] shall this be said which followeth.*

Almighty God and heavenly Father, who of thy gracious providence, and tender mercy towards us, didst preserve us from the malice and imaginations of our Enemies, by discover-

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vering and confounding their horrible and wicked Enterprize, plotted and intended this Day to be executed against the King, and the whole State of this Realm, for the Subversion of the Government, and Religion established among us; and didst likewise, upon this Day wonderfully conduct thy Servant our present King, and bring him safely into this Kingdom, to preserve us from the late Attempts of our Enemies, to bereave us of our Religion and Laws: We most humbly praise and magnifie thy most glorious Name, for thy unspeakable goodness towards us expressed in both these acts of thy mercy. We confess it has been of thy mercy alone, that we are not consumed: For our sins have cried to heaven against us; and our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our sins, nor rewarded us after our iniquities; nor given us over, as we deserved, to be a prey to our Enemies, but hast in mercy delivered us from their malice, and preserved us from death and destruction. Let the consideration of this thy repeated goodness, O Lord, work in us true repentance, that iniquity may not be our ruine. And increase in us more and more a lively faith and love, fruitful in all holy obedience, that thou mayest still continue thy favour with the light of thy Gospel to us and our posterity forevermore; and that for thy dear Son's sake Jesus Christ our only Mediatour and Advocate. Amen.

¶ *Instead of the Prayer [In time of war and tumults] shall be used this Prayer following.*

O Lord, who didst this day discover the Snares of death that were laid for us, and didst wonderfully deliver us from the same; Be thou still our mighty Protector, and scatter our Enemies that de-

light in blood. Infatuate and defeat their Counsels; abate their pride, allwage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King *William*, and all that are put in Authority under him, with Judgment and Justice, to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the ruine of thy Church among us: But that our gracious Sovereign and his Realms being preserved in thy true Religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy Congregation, through Jesus Christ our Lord. Amen.

¶ *In the Communion Service, instead of the Collect for the day, shall this, which followeth, be used.*

Eternal God, and our most mighty Protector, we thy unworthy Servants do humbly present our selves before thy Majesty, acknowledging thy Power, Wisdom, and Goodness in preserving the King and the Three Estates of this Realm assembled in Parliament, from the Destruction this Day intended against them. Make us, we beseech thee, truly thankful for this, and for all other thy great Mercies towards us; particularly for making this Day again Memorable, by a fresh instance of thy loving Kindness towards us. We bleis thee for giving his Majesty that now is, a safe Arrival here, and for making all Opposition fall before him, till he become our King and Governour. Continue, we beseech thee, to protect and defend him, and all the Royal Family, from all Treason and Conspiracies; Preserve him in thy Faith, Fear and Love; Prosper his Reign with long Happiness here on Earth, and Crown him with everlasting

Glory hereafter, through Jesus Christ our only Saviour and Redeemer. Amen.

The Epistle. Rom. 13. 1.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also: for they are Gods ministers attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour, to whom honour.

The Gospel. S. Luke 9. 51.

And it came to pass when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, And sent messengers before his face: and they went and entred into a village of the Samaritans, to make ready for him. And they did not receive him; because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did? But he turned and rebuked them, and said,

Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy mens lives, but to save them. And they went to another village.

¶ After the Creed, if there be no Sermon, shall be read one of the six Homilies against Rebellion.

¶ This Sentence is to be read at the Offertory.

Whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets. S. Matth. 7. 12.

¶ After the Prayer for the Church Militant, this following Prayer is to be used.

O God, whose Name is excellent in all the Earth, and thy glory above the Heavens, who, on this day, didst miraculously preserve our Church and State from the secret Contrivance and Hellish Malice of Popish Conspiratours, and on this day also didst begin to give us a mighty Deliverance from the open Tyranny and Oppression of the same Cruel and Blood-thirsty Enemies: We bless and adore thy glorious Majesty, as for the former, so for this thy late marvellous Loving Kindness to our Church and Nation, in the Preservation of our Religion and Liberties. And we humbly pray, that the devout Sense of this thy repeated Mercy, may renew and increase in us a Spirit of Love and Thankfulness to thee its only Author; a Spirit of peaceable Submission and Obedience to our Gracious Sovereign, whom thou madest the blessed Instrument of it, and a Spirit of fervent Zeal for our holy Religion, which now again thou hast so wonderfully Rescued and Established a Blessing to us, and our Posterity. And this we beg for Jesus Christ his sake. Amen.

A Form of Prayer with Fasting, to be used yearly upon the first of January, being the Day of the Martyrdom of the Blessed King **CHARLES** the First: To implore the Mercy of God, That neither the Guilt of that Sacred and innocent Blood; nor those other Sins by which God was provoked to deliver up both us, and our King into the hands of Cruel and unreasonable Men, may at any time hereafter be visited upon us, or our Posterity.

¶ If this Day shall happen to be Sunday, this Form of Prayer shall be used, and the Fast kept the next day following. And upon the Lords Day next before the day to be kept, at Morning Prayer immediately after the Nicene Creed, Notice shall be given for the due Observation of the said Day.

¶ The Service on the Day shall be the same with the usual Office for Holy-days in all things: Except where it is in this Office otherwise appointed.

The Order for Morning Prayer.

¶ He that Ministreth, shall begin with one or more of these sentences.

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us. *Dan. 9. 9, 10.*

Correct us, O Lord, but with judgment, not in thine anger: lest thou bring us to nothing. *Jer. 10. 24.*

Enter not into judgment with thy servants, O Lord: for in thy sight shall no man living be justified. *Psal. 143. 2.*

¶ Instead of Venite, exultemus, the Hymn following shall be said, or sung; one verse by the Priest, another by the Clerk and People.

Righteous art thou, O Lord: and just are thy judgments. *Psal. 119. 137.*

Thou art just, O Lord, in all that is brought upon us: for thou hast done right, but we have done wickedly. *Neh. 9. 33.*

Nevertheless my feet were almost gone: my treadings had well nigh slipped. *Psal. 73. 2.*

For why? I was grieved at the wicked: I did also see the ungodly in such prosperity. *v. 3.*

The people stood up, and the rulers took counsel together: against the Lord, and against his Anointed. *Psal. 2. 2.*

They cast their heads together with one consent: and were confederate against him. *Psal. 83. 3.*

He heard the blasphemy of the multitude, and fear was on every side: while they conspired together against him, to take away his life. *Psal. 31. 15.*

They spoke against him with false tongues, and compass him about with words of hatred: and fought against him without a cause. *Psal. 109. 2.*

Yes, his own familiar friends whom he trusted: they that eat of his bread, laid great wait for him. *Psal. 41. 9.*

They rewarded him evil for good: to the great discomfort of his soul. *Psal. 35. 12.*

They took their counsel together, saying, God hath forsaken him: persecute him, and take him, for there is none to deliver him. *Psal. 71. 9.*

The breath of our nostrils the Anointed of the Lord was taken in their pits: of whom we said, Under his shadow we shall be safe. *Lam. 4. 20.*

The adversary and the enemy entered into the gates of Jerusalem: saying, When shall he die, and his Name perish? *Jer. 32. Psal. 41. 5.*

Let the sentence of guiltiness proceed against him: and now that he lieth, let him rise up no more. *ver. 9.*

Falsc witnesses also did rise up against him: they laid to his charge things that he knew not. *Psal. 33. 12.*

For the sins of the people,
and the iniquities of the priests:
they shed the blood of the just
in the midst of Jerusalem. *Lam.*
4. 13.

O my soul, come not thou in-
to their secret, unto their as-
sembly, mine honour, be not
shon united: for in their anger
they slew a man. *Gen.* 49. 6.

Even the man of thy right
hand: the son of man whom
thou hadst made so strong for
thine own self. *Psal.* 89. 17.

In the sight of the unwise he
seemed to die: and his depar-
ture was taken for misery. *Wisd.*
3. 2.

They fools counted his life
madness, and his end to be
without honour: But he is in
peace. *Wisd.* 5. 4. & 3. 3.

For though he was punished
in the sight of men: yet was
his hope full of immortality.
Wisd. 5. 4.

How is he numbred with the
children of God: and his lot is
among the saints! *Wisd.* 5. 5.

But, O Lord God, to whom
vengeance belongeth, thou God,
to whom vengeance belongeth:
be favourable and gracious unto
Sion. *Psal.* 94. 1. & 51. 18.

Be merciful, O Lord, unto thy
people, whom thou hast re-
deemed: and lay not innocent
blood to our charge. *Deut.* 21. 8.

O shut not up our souls with
sinners: nor our lives with the
blood-thirsty. *Psal.* 26. 9.

Deliver us from blood-guilti-
ness, O God: thou that art the
God of our salvation: and our
tongue shall sing of thy righte-
ousness. *Psal.* 51. 14.

For thou art the God that hast
no pleasure in wickedness: nei-
ther shall any evil dwell with
thee. *Psal.* 5. 4.

Thou wilt destroy them that
speak leasing: the Lord abhor
both the blood-thirsty, and de-
ceitful man. *Prov.* 6.

O how suddenly do they con-
sume: perish, and come to a
useful end! *Psal.* 78. 18.

Yea, even like as a dream,

when one awaketh: so didst
thou make their image to vanish
out of the city. *Psal.* 73. 19.

Great and marvellous are thy
works, O Lord God Almighty:
just and true are thy ways, O
King of saints! *Asa.* 14. 3.

Righteous art thou, O Lord:
and just are thy judgments!
Psal. 119. 137.

Glory be to the Father, &c.
As it was in the, &c.

¶ Proper Psalms, ix, x, xi.

¶ Proper Lessons.

The First, 2 Sam. 1.

The Second, S. Matth. 27.

¶ Instead of the first Collect &
Morning Prayer, shall these two,
which next follow, be used.

O Most mighty God, terrible
in thy judgments, and
wonderful in thy doings to-
ward the children of men, who
in thy heavy displeasure didst
suffer the life of our late gra-
cious Sovereign King Charles
the First to be (as) this day ta-
ken away by the hands of cru-
el and bloody men: We thy sin-
ful creatures here assembled be-
fore thee, do, in the behalf of
all the People of this Land,
humbly confess, That they were
the crying sins of this Nation,
which brought down this hea-
vy judgment upon us. But, O
gracious God, when thou ma-
kest inquisition for blood, lay
not the guilt of this innocent
blood, (the shedding whereof
nothing but the blood of thy
Son can expiate) lay it not to the
charge of the People of this
Land, nor let it ever be requi-
red of us, or our posterity. Be
merciful, O Lord, be merciful
unto thy people, whom thou
hast redeemed, and be not an-
gry with us for ever: but pardon
us for thy mercies sake,
through the merits of thy Son
Jesus Christ our Lord. Amen.

Blessed Lord, in whose sight
the death of thy saints is
precious, we magnifie thy
Name for thine abundant grace
bestowed upon our late marty-
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was enabled so cheerfully to follow the steps of his blessed Master, and Saviour, in a constant meek-suffering of all barbarous indignities, and at last resisting unto blood, and even then according to the same pattern, praying for his murderers. Let his memory, O Lord, be ever blessed among us; that we may follow the example of his courage and constancy, his meekness and patience, and great charity. And grant, that this our Land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveness of our sins; and all for Jesus Christ his sake, our only Mediatour, and Advocate. *Amen.*

In the end of the Litany (which shall always on this day be used) immediately after the Collect. [We humbly beseech thee, O Father, &c.] The three Collects next following are to be read.

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin and be saved; Mercifully forgive us our trespasses; receive and comfort us who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge

our villenese, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

Turn thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting and praying. For thou art a merciful God, Full of compassion; Long-suffering, and of great pity. Thou sparest, when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

In the Communion Service after the Prayer for the Kings, [Almighty God whose kingdom is everlasting, &c.] Instead of the Collect for the day, shall these two be used.

O most mighty God, &c.

Blessed Lord, in whose, &c.

As in the Morning Prayers.

The Epistle. 1 S. Pet. 2. 13.

Submit your selves to every Ordinance of man for the Lords sake, whether it be to the king as supreme; or unto governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this

this is thank-worthy, if a Man for conscience toward God endure Grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth.

The Gospel. S. Match. 21. 33.

THERE was a certain husbandler which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a towre, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants, more than the first: and they did unto them likewise. But last of all he sent unto them his Son, saying, They will reverence my Son: But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen which shall render him the fruits in their seasons.

¶ After the Nicene Creed, shall be read instead of the Sermon for that day, the first and second parts of the Homily against Disobedience and wilful Rebellion, set

forth by Authority, or the Minister who officiates, shall preach a sermon of his own composing upon the same Argument.

¶ In the Offertory shall this Sentence be read.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. *S. Matt. 7. 12.*

¶ After the Prayer, [For the whole state of Christs Church, &c.] these two Collects following shall be used.

O Lord our heavenly Father, who didst not punish us, as our sins have deserved, but hast in the midst of Judgment remembered mercy; We acknowledge it thine especial favour, that though for our many and great provocations, thou didst suffer thine Anointed blessed King Charles the First (as) this day to fall into the hands of violent, and blood-thirsty men, and barbarously to be murdered by them, yet thou didst not leave us for ever, as sheep without a shepherd, but by thy gracious providence didst miraculously preserve the undoubted Heir of his Crowns, our then gracious Sovereign King Charles the Second from his bloody enemies, hiding him under the shadow of thy wings, until their tyranny was overpast, and didst bring him back in thy good appointed time, to sit upon the throne of his Father; and together with the Royal Family, didst restore to us our ancient Government in Church and State. For these thy great and unspeakable mercies, we render to thee our most humble thanks from the bottom of our hearts; beseeching thee, still to continue thy gracious protection over the whole Royal Family, and to grant to our gracious Sovereign; King William, a long and a happy Reign over us: So we that are thy people, will give thee thanks for ever, and will alway

King Charles the Martyr.

be shewing forth thy praise from generation to generation, through Jesus Christ our Lord and Saviour. *Amen.*

And grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The Order for Evening Prayer.

¶ The Hymn appointed to be used at Morning Prayer, instead of Venite, Exultemus, shall here also be used before the proper Psalms.

Righteous art thou, O Lord, &c.

¶ Proper Psalms. 79, 94, 85.

Proper Lessons.

The first, Jer. 12. or Dan. 9. to verse 22.

The second, Heb. 11. 32, and 12. to verse 7.

¶ Instead of the first Collect at Evening Prayer, shall these two which next follow be used.

O Blessed Lord God, who by thy wisdom not only guidest, and orderest all things most suitably to thine own justice; but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: We thy sinful people, do here fall down before thee, confessing that thy judgments were right, in permitting cruel men, sons of Belial, as this day, to imbrue their hands in the blood of thine Anointed; we having drawn down the same upon our selves, by the great and long provocations of our Sins against thee. For which we do therefore humble our selves before thee; imploring thy mercy for the pardon of them all; and that thou wouldst deliver this Nation from blood-guiltiness, (that of this day especially) and turn from us and our Posterity all those judg-

ments which we by our sins have deserved: Grant this for the all-sufficient merits of thy Son our Saviour Jesus Christ. *Amen.*

Blessed God, just and powerful, who didst permit thy dear Servant, our late dread Sovereign King Charles the First, to be, as upon this day, given up, to the violent outrages of wicked men, to be despitely used, and at last murdered by them: Though we cannot reflect upon so foul an Act, but with horror and astonishment; yet do we most gratefully commemorate the glories of thy grace which then shined forth in thine Anointed; whom thou wert pleased even at the hour of death to endue with an eminent measure of exemplary patience, meekness, and charity, before the face of his cruel enemies. And albeit thou didst suffer them to proceed to such an height of violence, as to kill him, and to take possession of his Throne; yet didst thou in great mercy preserve his Son, whose right it was, and at length by a wonderful providence bring him back, and set him thereon, to restore thy true Religion, and to settle peace amongst us: For which we glorify thy Name, through Jesus Christ our blessed Saviour. *Amen.*

¶ Immediately after the Collect [Lighten our Darkness, &c.] shall these three next following be used.

O Lord, we beseech thee, &c.

O most mighty God, and merciful Father, &c.

Turn thou us, O good Lord, and so, &c.

¶ Immediately before the Prayer of Saint Chrysostom, shall this Collect which next followeth be used.

Almighty and everlasting God, whose righteousness is like the strong mountains, and thy judgments like the

As before Morning Prayer.

from deep; and who by that from looking upon our selves as sinful dust and ashes; but that according to the example of this thy blessed Martyr, we may press forward towards the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification and self-denial, charity and constant perseverance unto the end: And all this for thy Son our Lord Jesus Christ his sake; To whom with thee, and the holy Ghost, be all honour and glory, world without end. Amen.

A Form of Prayer with Thanksgiving to Almighty God for having put an end to the great Rebellion by the Restoration of the King and Royal Family, and the Restauration of the Government after many Years interruption: Which unspeakable Mercies were wonderfully complested upon the Twenty ninth of May, in the Year 1660. And in Memory thereof, that Day in every Year is by Act of Parliament appointed to be for ever kept holy.

THe Act of Parliament made in the Twelfth, and confirmed in the Thirteenth Year of King Charles the Second, for the observation of the twenty ninth Day of May Yearly, as a Day of publick Thanksgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the Nicene Creed on the Lords Day next before every such Twenty ninth of May, and notice to be given for the due observation of the said Day.

The Services shall be the same with the usual Office for Holydays; except where it is in this Office otherwise appointed.

If the day shall happen to be Ascension-day, or Whitsunday, the Collects of this Office are to be added to the Offices of those Festivals in their proper places; And if Munday or Tuesday in Whitsun-week, or Trinity Sunday, the proper Psalms appointed for this Day, instead of those of ordinary course shall be also used, and the Collects added as before; And in all these cases the rest of this Office shall be omitted: But if it shall happen to be any other Sunday, this whole Office shall be used, as it followeth entirely. And what Festivals soever shall happen to fall upon this Solemn Day of Thanksgiving, the following Hymn appointed instead of Venite, exultemus shall be constantly used.

Morning Prayer shall begin with these Sentences,

TO the Lord our God be long mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. Gen. ix. 9. 10.

It is of the Lords mercies that we were not consumed: because his compassions fail not. Lam. iii.

Instead of Venite, exultemus, shall be said or sung this Hymn following; one verse by the Priest, and another by the Clerk and People.

MY song shall be always of the loving kindness of the Lord: with my mouth will I ever be shewing forth his truth from one generation to another. Psal. lxxxix. 1.

The merciful and gracious Lord hath shewed his marvel-

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The Restauration of the Royal Family.

ious works: that they ought to be had in remembrance.

Pfal. cxi. 4.

Who can exprefs the noble acts of the Lord: or shew forth all his praise? *Pfal. cvi. 2.*

The works of the Lord are great: sought out of all them that have pleasure therein. *Pf. cxi. 2.*

The Lord setteth up the meek: and bringeth the ungodly down to the ground. *Pfal. cxlvii. 6.*

The Lord executeth righteousness and judgment: for all them that are oppressed with wrong. *Pfal. ciii. 6.*

For he will not always be chiding: neither keepeth he his anger for ever. *ver. 9.*

He hath not dealt with us after our sins: nor rewarded us according to our wickedness. *ver. 10.*

For look how high the heaven is in comparison of the earth: so great is his mercy toward them that fear him. *v. 11.*

Yes, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him. *ver. 13.*

Thou, O God, hast proved us: thou also hast tried us even as silver is tried. *Pfal. lxxvi. 9.*

Thou sufferedst men to ride over our heads, we went through fire and water: but thou hast brought us out into a wealthy place. *ver. 11.*

Oh, how great troubles and adversities hast thou shewed us: and yet didst thou turn and refresh us, yes, and broughtest us from the deep of the earth again. *Pfal. lxxi. 13.*

Thou didst remember us in our low estate, and redeem us from our enemies: for thy mercy endureth for ever. *Pfal. cxxxvi. 23, 24.*

Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob. *Pfal. lxxxv. 1.*

God hath shewed us his goodness plentifully: and God hath let us see our desire upon our enemies. *Pfal. lxx. 10.*

They are brought down and fallen: but we are risen and stand upright. *Pfal. 20. 8.*

There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand. *Pfal. 36. 13.*

The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron. *Pfal. cxv. 12.*

He shall bless them that fear the Lord: both small and great. *ver. 13.*

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men. *Pfal. cvii. 21.*

That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness. *ver. 22.*

And not hide them from the children of the generations to come: but shew the honour of the Lord, his mighty and wonderful works that he hath done. *Pfal. lxxviii. 4.*

That our posterity may also know them, and the children that are yet unborn: and not be as their fore-fathers, a faithless and stubborn generation. *ver. 6, 9.*

Give thanks, O Israel unto God the Lord, in the congregations: from the ground of the heart. *Pfal. lxxviii. 26.*

Praised be the Lord daily: even the God who lietheth us, and poureth his benefits upon us. *ver. 19.*

O let the wickedness of the wicked come to an end: but stablish thou the righteous. *Pfal. xli. 9.*

Let all those that seek thee, be joyful and glad in thee: and let all such as love thy salvation, say always, The Lord be praised. *Pfal. 40. 19.*

Glory be to the Father, &c.
As it was in the, &c.

¶ Proper Psalms,
Cxxiv. cxxvi. cxxix. cxviii.

¶ Proper Lessons.
The first. 2 Sam. xix. ver. 9. or
Num. xv.

To Deum.

The second. The Epistle of S. Jude.
Iubilate Deo.

¶ The suffrages next after the
Great shall stand thus.

Priest. O Lord, shew thy mercy upon us.

Ans. And grant us thy salvation.

Priest. O Lord save the King.

Ans. Who putteth his trust in thee.

Priest. Send him help from thy holy place.

Ans. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him.

Ans. Let not the wicked approach to hurt him.

Priest. Endue thy Ministers with righteousness.

Ans. And make thy chosen people joyful.

Priest. Give peace in our time, O Lord.

Ans. Because there is none other that fighteth for us, but only thou, O God.

Priest. Be unto us, O Lord, a strong towre.

Ans. From the face of our enemies.

Priest. O Lord, hear our prayer.

Ans. And let our cry come unto thee.

¶ Instead of the first Collect at Morning Prayer, shall these two which follow be used.

O Almighty God, who art a strong towre of defence unto thy servants against the face of their enemies; We yield thee praise and thanks for the wonderful deliverance of these three Kingdoms from The Great Rebellion, and all the miseries and oppressions consequent thereupon; under which they had so long groaned. We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them: Beseeching thee still to continue such thy mercies towards us, that all the world may know

that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. Amen.

O Lord God of our Salvation, who hast been exceedingly gracious unto this land; and by thy miraculous providence didst deliver us out of our miserable confusions, by restoring to us, and to his own just and undoubted rights, our then most gracious Sovereign Lord, thy servant King Charles the Second (notwithstanding all the power and malice of his enemies) and by placing him in the Throne of this Kingdom, thereby restoring also unto us the publick and free profession of thy true Religion and Worship, together with our former Peace and Prosperity, to the great Comfort and Joy of our hearts: We are here now before thee, with all due thankfulness, to acknowledge thy unspeakable Goodness herein, as upon this day shewed unto us, and to offer up our sacrifice of praise for the same, unto thy great and glorious Name; humbly beseeching thee to accept this our unfeigned though unworthy Oblation of our selves: Vowing all holy Obedience in Thought, Word and Work unto thy Divine Majesty; and promising in thee and for thee all loyal and dutiful Allegiance to thine Anointed Servant now set over us, and to his Heirs after him: whom we beseech thee to bless with all increase of Grace, Honour, and Happiness in this world, and to crown him with Immortality and Glory in the World to come; for Jesus Christ his sake, our only Lord and Saviour. Amen.

¶ In the end of the Library (which shall always this day be used) after the Collect, [We humbly beseech thee, O Father, &c.] shall this be said which next followeth.

Almighty God, who hast in all Ages shewed forth thy power and mercy in the mira-

culous and gracious Deliverances of thy Church, and in the Protection of righteous and religious Kings and States, profiting thy holy and eternal Truth, from the malicious conspiracy and wicked practices of all their enemies: we yield unto thee from the very bottom of our hearts unfeigned thanks and praise, as for thy many great and publick mercies, so especially for that signal and wonderful Deliverance by thy wise and good Providence, as upon this day compleated and vouchsafed to our then most gracious Sovereign King *Charles* the Second, and all the Royal Family: And in them and with them to this whole Church and State, and all Orders and Degrees of men in both, from the unnatural Rebellion, Usurpation and Tyranny of ungodly and cruel Men, and from the sad Confusions and Ruine thereupon ensuing. From all these, O gracious and merciful Lord God, not our merit, but thy mercy; Not our foresight, but thy Providence, Not our own arm, but thy right hand, and thine arm, and the Light of thy Countenance did rescue and deliver us, even because thou hadst a favour unto us. And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all Honour, Glory and Praise, with most humble and hearty thanks, in all Churches of the Saints: Even so, blessed be the Lord our God, who alone doeth wondrous things; And blessed be the Name of his Majesty forever, through *Jesus Christ* our Lord and Saviour. *Amen.*

In the Communion Service, immediately before the reading of the Epistle shall these two Collects be used, instead of the Collect for the King, and the Collect of the Day.

O Almighty God, who art a strong towre of defence unto thy servants against the face of their enemies, We yield

thee Praise and Thanks for the wonderful Deliverance of these Three Kingdoms from *The Great Rebellion*, and all the Miseries and Oppressions consequent thereupon, under which they had so long groaned. We acknowledge it thy goodness that we were not utterly delivered over as a prey unto them: beseeching thee, still to continue such thy Mercies towards us, that all the World may know that thou art our Saviour and mighty Deliverer, through *Jesus Christ* our Lord. *Amen.*

O Lord God of our Salvation, who hast been exceedingly gracious unto this land, and by thy miraculous Providence didst deliver us out of our miserable Confusions, by restoring to us, and to his own just and undoubted Rights, our then most gracious Sovereign Lord, thy Servant King *Charles* the Second, (notwithstanding all the power and malice of his enemies) and by placing him in the Throne of this Kingdom.

Restoring also unto us publick and free profession of thy true Religion and Worship, together with our former Peace and Prosperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulness to acknowledge thine unspeakable goodness herein, as upon this day, shewed unto us, and to offer up our sacrifice of praise for the same, unto thy great and glorious Name; humbly beseeching thee to accept this our unfeigned, though unworthy Oblation of our selves: vowing all holy Obedience in Thought, Word and Work, unto thy Divine Majesty; and promising in thee and for thee, all loyal and dutiful Allegiance to thine Appointed Servant now set over us, and to his Heirs after him: Whom we beseech thee to bless with all increase of Grace, Honour and Happiness in this World.

World, and to crown him with Immortality and Glory in the world to come, for Jesus Christ his sake, our only Lord and Saviour. Amen.

¶ *The Epistle. 1 St. Pet. II. 11.—17.*

¶ *The Gospel. St. Marth. XXII. 16.—23.*

¶ *In the Offertory shall this Sentence be read.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. *St. Matt. 7. 21.*

¶ *After the Prayer [For the whole state of Christs Church, &c.] this Collect following shall be used.*

A Almighty God and heavenly Father, who of thine infinite and unspeakable goodness towards us, didst in a most extraordinary and wonderful manner disappoint and overthrow the wicked designs of those traitorous, heady, and high-minded men, who under the pretence of Religion, and thy most holy Name, had contrived, and well nigh effected the utter destruction of this Church and Kingdom: As we do this day most heartily and devoutly adore and magnifie thy glorious Name for this thine infinite gracious goodness already vouchsafed to us; so we most humbly beseech thee to continue thy grace and favour towards us, hiding and covering us under the shadow of thy wings, that no such dismal Calamity may ever again fall upon us. To this end send forth thy light and thy truth, for the discovery of these depths of Satan, this mystery of Iniquity, Infatuate and defeat all the secret counsels of the Ungodly. Abate their Pride, assuage their Malice, and confound their Devices. Strengthen the hands of our gracious Sovereign King WILLIAM, and all that are put in Authority under him, with Judgment and Justice, to cut off all such workers of Iniquity, as turn Religion into Rebellion, and faith into Faction; that they may never again prevail against us, nor triumph in the ruine of the Monarchy and thy Church among us. Protect and defend our Sovereign Lord the King, with the whole Royal Family, from all Treasons and Conspiracies. Be unto him a Helmet of Salvation, and a strong Towre of Defence against the face of all his Enemies. As for those that are implacable, cloath them with Shame and Confusion, but upon him and his Posterity let the Crown for ever flourish. So we that are thy People and the Sheep of thy Pasture shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation, through Jesus Christ our only Saviour and Redeemer, to whom with thee, O Father, and God the holy Ghost, be glory in the Church throughout all ages, world without end. Amen.

F I N I S.

MARIE.

5 AP 60

OW and Pleasure is, That these Three Forms of Prayer and Service made for the Fifth of November the Thirtieth of January, and the Twentieth of May, be forthwith Printed and Published, and for the future annexed to the Book of Common Prayer and Liturgy of the Church of England, to be used yearly on the said Days, in all Cathedral and Collegiate Churches and Chapels, in all Churches of Colleges and Halls within both Our Universities, and of Our Colleges of Eaton and Winchester, and in all Parish Churches, and Chapels within Our Kingdom of England, Dominions, Towns, and Towns of Liberties upon Vexms.

Given at the Court at Winchester the Eleventh Day of October, 1691. In the Second Year of Our Kings.

By His Majesty's Command.

ROBERTINGHAM

amongst themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so, he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread, shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying, who can hear it?

61 When Jesus knew in himself, that his disciples murmured at it, he said unto them, Doth this offend you?

62 What and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quicketh, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

64 But there are some of you that believe not. For Jesus knew from the beginning, who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that time many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe, and are sure that thou art that Christ the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

G H A P. VII.

After these things, Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews feast of tabernacles was at hand.

3 His brethren therefore said unto him, depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

4 For *there is* no man that doeth any thing in secret, and he himself seeketh to be known openly: if thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

7 The world cannot hate you, but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast, for my time is not yet full come.

9 When he had said these words unto them, he abode still in Galilee.

10 ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people

Christ's doctrine.

concerning him: for some said, He is a good man: others said, Nay, but he deceiveth the people.

13 Howbeit, no man spake openly of him, for fear of the Jews.

14 ¶ Now about the midst of the feast, Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of my self.

18 He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and ye none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision (not because it is of Moses, but of the fathers) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken, are ye angry at me, because I have made a man every whit whole on the sabbath-day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But he, he speaketh boldly, and they say nothing unto him: do the rulers know indeed that this is the very Christ?

27 Howbeit, we know this man whence he is: but when

S. John.

He is the living word.
Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, both know me, and ye know whence I am: and I am not come of my self, but he that sent me is true, whom ye know not.

29 But I know him, for I am from him, and he hath sent me.

30 Then they sought to kill him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

32 ¶ The Pharisees heard that the people murmured such things concerning him: and the Pharisees and the chief priests sought officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and then go I unto him that sent him.

34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

35 Then said the Jews among themselves, Whither will he go that we shall not find him? he goeth unto the dispersed among the Gentiles, and teacheth the Gentiles?

36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: where I am, thither ye cannot come?

37 In the last day, that day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him, should receive: for the holy Ghost was not yet given, because that Jesus was not yet glorified,

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Woman taken

Chap. viii.

In adultery.

40 ¶ Many of the people therefore, when they heard this sayings, said, Of a truth this is the prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Gallilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But this people, who knoweth not the law, are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them)

51 Doth our law judge any man before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Gallilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

CHAP. VIII.

Jesus went unto the mount of Olives:

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery, and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law com-

manded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground as though he heard them not.

7 So when they continued asking him, he lift up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lift up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thy self, thy record is not true.

14 Jesus answered and said unto them, Though I bear record of my self, yet my record is true: for I know whence I came, and whither I go, but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh, I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of my self, and the Father that sent me, beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury as he taught in the temple: and no man laid hands on him, for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me; and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world.

24 I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins.

25 Then said they unto him, Who art thou? and Jesus saith unto them, Even the same that I said unto you from the beginning.

26 I have many things to say, and to judge of you: but he that sent me, is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lift up the Son of man, then shall ye know that I am he, and that I do nothing of my self, but as my Father hath taught me, I speak these things.

29 And he that sent me, is with me: the Father hath not left me alone: for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, ye are my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 ¶ They answered him, We be Abrahams seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily verily I say unto you, who soever committeth sin, is the servant of sin.

35 And the servant abideth not in the house for ever: but the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abrahams seed, but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abrahams children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth, and came from God; neither came I of my self, but he sent me.

43 Why do ye not understand my speech? even because ye cannot hear my word.

44 Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell you the truth, ye believe me not.

46 Which

They reprove Christ.

Chap. ix. *A blind man receiveth sight.*

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God, heareth Gods words: ye therefore hear them not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily verily I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thy self?

54 Jesus answered, If I honour my self, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God:

55 Yet ye have not known him, but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily verily I say unto you, before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

CHAP. IX.

And as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.

7 And said unto him, Go wash in the pool of Siloam: (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him, that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? he said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath-day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

F 3 16 Then

The blind man questioned. S. John.

He is excommunicated.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner, do such miracles? And there was a division among them.

17 They say unto the blind man again, what sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age, ask him, he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age, ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him,

and said, Thou art his disciple; but we are Moses disciples.

29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30 The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began, was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sin, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out: and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 And Jesus said, For judgment I am come into this world: that they which see not, might see; and that they which see, might be made blind.

40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

C H A P. X.

Verily I say unto you, He that eateth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But

2 But he that smeth in by the door, is the shepherd of the sheep.

3 To him the porter openeth, and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice,

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily verily I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers; but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth because he is an hireling and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there

shall be one fold, and one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil: Can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomons porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me.

28 And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.

29 My Father which gave them me, is greater than all: and none is able to pluck them out of my Father's hand.

30 I and my Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father, for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we

Lazarus his sickness, S. John.
stone thee not; but for blasphemy, and because that thou, being a man, makest thy self God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken:

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him.

39 Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan, into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man, were true.

42 And many believed on him there.

CHAPTER XI.

NOW a certain man was sick, named Lazarus of Bethany, the town of Mary and her sister Martha.

2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest, is sick.

4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode seven days still in the same place where he was.

and death.
7 Then after that saith he to his disciples, Let us go into Judea again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that, he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit, Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there (to the intent ye may believe) nevertheless, let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lien in the grave four days already.

18 (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off)

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now whatsoever thou wilt ask of God, God will give it thee.

23 Jesus

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live;

26 And whosoever liveth, and believeth in me, shall never die. Believest thou this?

27 She saith unto him, Yes, Lord: I believe that thou art the Christ the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave, to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him.

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself, come h to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that if thou wouldst believe thou shouldst see the glory of God?

41 Then they took away the stone from the place where the dead was laid: And Jesus lift up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by, I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation:

52 And not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad.

53 Then from that day forth, they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews, but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purifie themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.

CHAP. XII

Then Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

1 There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him.

2 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

3 Then saith one of his disciples, Judas Iscariot, Simons son, which should betray him,

4 Why was not this ointment sold for three hundred pence, and given to the poor?

5 This he said, not that he

cared for the poor, but because he was a thief, and had the bag, and bare what was put therein.

6 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

7 For the poor always ye have with you, but me ye have not always.

8 Much people of the Jews therefore knew, that he was there: and they came, not for Jesus sake only, but that they might see Lazarus also, whom he had raised from the dead.

9 ¶ But the chief priests consulted, that they might put Lazarus also to death.

10 Because that by reason of him many of the Jews went away, and believed on Jesus.

11 ¶ On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

12 Took branches of palm-trees, and went forth to meet him, and cried, Hosanna, blessed is the king of Israel that cometh in the name of the Lord.

13 And Jesus when he had found a young ass, sat thereon, as it is written,

14 Fear not, daughter of Sion: behold thy king cometh, sitting on an ass's colt.

15 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

16 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

17 For this cause the people also met him, for that they heard that he had done this miracle.

18 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

Christ foretold his death. Chap. 13.

The Jews listening.

20 ¶ And there were certain Greeks among them, that came up to worship at the feast :

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew : and again, Andrew and Philip told Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily verily I say unto you, Except a corn of wheat fall into the ground, and die, it abideth alone : but if it die, it bringeth forth much fruit.

25 He that loveth his life, shall lose it : and he that hateth his life in this world, shall keep it unto life eternal.

26 If any man serve me, let him follow me : and where I am, there shall also my servant be : if any man serve me, him will my Father honour.

27 Now is my soul troubled, and what shall I say ? Father, save me from this hour : but for this cause came I unto this hour.

28 Father, glorifie thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorifie it again.

29 The people therefore that stood by, and heard it, said that it thundred : others said, An angel spake to him.

30 Jesus answered, and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world : now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 (This he said, signifying what death he should die)

34 The people answered him, We have heard out of the law, that Christ abideth for ever : and how sayest thou, The Son of man must be lifted up ? who is this Son of man ?

35 Then Jesus said unto them, Yet a little while is the light with you : walk while ye have the light, lest darkness come upon you : for he that walketh in darkness, knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him :

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report ? and to whom hath the arm of the Lord been revealed ?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart : that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless, among the chief rulers also, many believed on him : but because of the Pharisees they did not confess him, lest they should be put out of the synagogue.

43 For they loved the praise of men more than the praise of God.

44 ¶ Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me, should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not : for I came not to judge the world, but to save the world.

48 He that rejecteth me, and

receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

C H A P. XIII.

NOW before the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world, unto the Father, having loved his own which were in the world, he loved them unto the end.

1 And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simons son to betray him)

2 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God,

3 He riseth from supper, and laid aside his garments, and took a towel, and girded himself.

4 After that, he poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded.

5 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

6 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

7 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

8 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

9 To Jesus saith to him, He that

is washed, needeth not, save to wash his feet, but is clean every whit: and ye are clean, but not all.

10 For he knew who should betray him; therefore said he, Ye are not all clean.

11 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

12 Ye call me master, and Lord: and ye say well, for so I am.

13 If I then your Lord and Master, have washed your feet, ye also ought to wash one anothers feet.

14 For I have given you an example, that ye should do as I have done to you.

15 Verily verily I say unto you, The servant is not greater than his Lord, neither he that is sent, greater than he that sent him.

16 If ye know these things, happy are ye if ye do them.

17 I speak not of you all; I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me, hath lift up his heel against me.

18 Now I tell you before it come, that when it is come to pass ye may believe that I am he.

19 Verily verily I say unto you, He that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.

20 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily verily I say unto you, that one of you shall betray me.

21 Then the disciples looked one on another, doubting of whom he spake.

22 Now there was leaning on Jesus bosom, one of his disciples whom Jesus loved.

23 Simon Peter therefore beckened to him, that he should ask who it should be of whom he spake.

24 He saith unto him, Lord, who?

The new commandment. Chap. xiv. The disciples comforted.

25 He then lying on Jesus' breast, saith unto him, Lord, who is it?

26 Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27 And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast: or that he should give something to the poor.

30 He then having received the sop, went immediately out: and it was night.

31 ¶ Therefore when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you.

34 A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my

sake? Verily, verily I say unto thee, The cock shall not crow, till thou hast denied me thrice.

G H A P. XIV.

Let not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if it were not so, I would have told you: I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way?

6 Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto them, Have I been so long time with you, and yet hath thou not known me, Philip? he that hath seen me, hath seen the Father: and how sayest thou then, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works sake.

12 Verily, verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that

that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

17 Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless; I will come to you.

19 Yet a little while, and the world seeth me no more: (but ye see me: because I live, ye shall live also.)

20 At that day ye shall know that I am in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest my self to him.

22 Judas saith unto him, not Marion, Lord, how is it that thou wilt manifest thy self unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my sayings; and the word which you hear, is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being yet present with you.

26 But the Comforter, which is the holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you,

my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAP. XV.

I Am the true vine, and my Father is the husbandman.

1 Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

2 Now ye are clean through the word which I have spoken unto you.

3 Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the vine: no more can ye, except ye abide in me.

4 I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

5 If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned.

6 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

7 Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love: even as I have kept my Fathers commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 This is my commandment, that ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends, for all things that I have heard of my Father, I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than the lord: If they have persecuted me, they will also persecute you: If they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my names sake, because they know not him that sent me.

22 If I had not come, and

spoken unto them, they had not had sin: but now they have no cloke for their sin.

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

27 And ye shall also bear witness, because ye have been with me from the beginning.

CHAP. XVI.

These things have I spoken unto you, that ye should not be offended.

1 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

2 And these things will they do unto you, because they have not known the Father, nor me.

3 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

4 But now I go my way to him that sent me, and none of you asketh me, Whither goest thou?

5 But because I have said these things unto you, sorrow hath filled your heart.

6 Nevertheless, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

7 And when he is come, he will

will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

14 He shall glorifie me: for he shall receive of mine, and shall shew it unto you.

15 All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me: because I go to the Father.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while: we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman, when she is in travail, hath sorrow, because her hour is come: but soon,

as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day, ye shall ask me nothing: Verily, verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but of good cheer, I have overcome the world.

C H A P. XVII.

THese words spake Jesus, and lift up his eyes to heaven, and said, Father, the hour is come; glorifie thy Son, that thy Son also may glorifie thee.

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorifie thou me with thine own self, with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me, are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me, for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition: that the scripture might be fulfilled,

13 And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctifie them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctifie my self, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word:

21 That they all may be one, as thou Father art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me, I have given them; that they may be one, even as we are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare it; that the love which

Judas betrayeth Christ.

S. John.

Peter denieth him.

with thou hast loved me, may be in them, and I in them.

C H A P. XVIII.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

3 Judas then having received a band of men, and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

4 Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am he. If therefore ye seek me, let these go their way:

9 That the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none.

10 Then Simon Peter having a sword, drew it, and smote the high priests servant, and cut off his right ear. The servants name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band, and the captain, and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first (for he was father in law to Caiaphas which was the high priest that same year.)

14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ And Simon Peter followed Jesus, and so did another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this mans disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals, (for it was cold) and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world, I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing.

21 Why sleekest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by, stroke Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 (Now Annas had sent him bound unto Caiaphas the high priest.)

25 And Simon Peter stood and warmed himself: They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest (being his kinsman whose

Christ arraigned and Chap. xix. *delivered to be scourged.*
whose ear Peter cut off) said,
Did not I see thee in the garden with him?

27 Peter then denied again, and immediately the cock crew.

28 ¶ Then led they Jesus from Caiaphas, unto the hall of judgment: and it was early, and they themselves went not into the judgment-hall, lest they should be defiled: but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring you against this man?

30 They answered and said unto him, If he were not a misdoer, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the king of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation, and the chief priests have delivered thee unto me: What hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice.

38 Pilate saith unto him, What

is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the king of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAP. XIX.

Then Pilate therefore took Jesus, and scourged him.

2 And the souldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe.

3 And said, Hail king of the Jews: and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man.

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucifie him, crucifie him. Pilate saith unto them, Take ye him and crucifie him: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucifie thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that

Christ condemned

S. John.

and crucified.

delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsars friend: whoſoever maketh himſelf a king, ſpeaketh againſt Cæſar.

13 ¶ When Pilate therefore heard that ſaying, he brought Jeſus forth, and ſat down in the judgment-ſeat: in a place that is called the Pavement; but in the Hebrew, Gabbatha.

14 And it was the preparation of the paſſover, and about the ſixth hour: and he ſaith unto the Jews, Behold your king.

15 But they cried out, Away with him, away with him, crucifie him. Pilate ſaith unto them, Shall I crucifie your king? The chief prieſts answered, We have no king but Cæſar.

16 Then delivered he him therefore unto them to be crucified. And they took Jeſus and led him away.

17 And he bearing his croſs, went forth into a place called the place of a ſkull, which is called in the Hebrew, Golgotha.

18 Where they crucified him, and two other with him, on either ſide one, and Jeſus in the miſt.

19 ¶ And Pilate wrote a title, and put it on the croſs. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jeſus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latine.

21 Then ſaid the chief prieſts of the Jews to Pilate, Write not, The king of the Jews; but that he ſaid, I am king of the Jews.

22 Pilate answered, What I have written, I have written.

23 ¶ Then the ſouldiers, when they had crucified Jeſus, took his garments (and made four parts, ſo every ſouldier a part) and alſo his coat: now the coat

was without ſeam, woven from the top throughout.

24 They ſaid therefore among themſelves, Let us not rent it, but caſt lots for it, whoſe it ſhall be: that the ſcripture might be fulfilled, which ſaith, They parted my raiment among them, and for my veſture they did caſt lots. Theſe things therefore the ſouldiers did.

25 ¶ Now there ſtood by the croſs of Jeſus, his mother, and his mothers ſiſter, Mary the wife of Cleophas, and Mary Magdalene.

26 When Jeſus therefore ſaw his mother, and the diſciple ſtanding by, whom he loved, he ſaith unto his mother, Woman, behold thy ſon.

27 Then ſaith he to the diſciple, Behold, thy mother. And from that hour that diſciple took her unto his own home.

28 ¶ After this Jeſus knowing that all things were now accompliſhed, that the ſcripture might be fulfilled, ſaith, I thiſt.

29 Now there was ſet a veſſel full of vinegar: and they filled a ſponge with vinegar, and put it upon hyſſop, and put it to his mouth.

30 When Jeſus therefore had received the vinegar, he ſaid, It is finiſhed: and he bowed his head, and gave up the ghoſt.

31 The Jews therefore, becauſe it was the preparation, that the bodies ſhould not remain upon the croſs on the Sabbath-day (for that ſabbath-day was an high day) beſought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the ſouldiers, and brake the legs of the firſt, and of the other which was crucified with him,

33 But when they came to Jeſus, and ſaw that he was dead already, they brake not his legs.

34 But one of the ſouldiers with a ſpear pierced his ſide, and forthwith came thereout, blood and water.

35 And he that ſaw it bare

record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

38 ¶ And after this, Joseph of Arimathea, (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus: and Pilate gave him leave: he came therefore and took the body of Jesus.

39 And there came also Nicodemus (which at the first came to Jesus by night) and brought a mixture of myrrhe and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and wound it in linen cloaths, with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore, because of the Jews preparation-day, for the sepulchre was nigh at hand.

C H A P. XX.

THe first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple; and came to the sepulchre.

4 So they ran both together: and the other disciple did outgo Peter, and came first to the sepulchre.

5 And he stooping down, and

looking in, saw the linen cloaths lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen cloaths lie,

7 And the napkin that was about his head, not lying with the linen cloaths, but wrapped together in a place by it self.

8 Then went in also that other disciple which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre, weeping: and as she wept, she stooped down and looked into the sepulchre.

12 And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had layen:

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned her self back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? she supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned her self, and saith unto him, Rabboni, which is to say, Master.

17 Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.

18 Mary Magdalene came and told the disciples, that she had seen the Lord, and that he had spoken these things unto her.

19 ¶ Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost.

23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

24 ¶ But Thomas one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days, again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answered, and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are

they that have not seen, and yet have believed.

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.

CHAP. XXI.

After these things, Jesus shewed himself again to the disciples at the sea of Tiberias, and on this wise shewed he himself:

1 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

2 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth and entered into a ship immediately, and that night they caught nothing.

3 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

4 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

5 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

6 Therefore that disciple whom Jesus loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fishers coat upon him, (for he was naked) and did cast himself into the sea.

7 And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

8 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come and dine. And none of the disciples, durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea Lord, thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon son of Jonas, lovest thou me? he saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily verily I say unto

thee, When thou wast young, thou girdest thy self, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorifie God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter turning about seeth the disciple whom Jesus loved, following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him, saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but if I will that he tarry till I come, what is that to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world it self could not contain the books that should be written. Amen.

¶ The ACTS of the APOSTLES.

CHAP. I.

THe former treatise have I made, O Theophilus, of all that Jesus began both to do and teach.

2 Until the day in which he was taken up; after that he through the holy Ghost had given commandments unto the apostles whom he had chosen.

3 To whom also he shewed

himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5 For

Christs ascension.

5 For John truly baptized with water; but ye shall be baptized, with the holy Ghost, not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power after that the holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel;

11 Which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath-days journey.

13 And when they were come in, they went up into an upper room, where abode both Peter and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty)

The Acts.

Matthias chosen apostle.

16 Men and brethren, This scripture must needs have been fulfilled, which the holy Ghost by the mouth of David spake before concerning Judas which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem, inasmuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishoprick let another take.

21 Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen.

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go in his own place.

26 And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven apostles.

CHAP. II.

And when the day of Pentecost was fully come, they were all with one accord in one place.

¶ And suddenly there came

Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus, for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him:

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him: and some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there, spent their time in nothing else, but, either to tell or to hear some new thing.)

22 ¶ Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands:

25 Neither is worshipped with mens hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation:

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.

28 For in him we live, and move, and have our being: as certain also of your own poets have said, For we are also his off-spring.

29 Forasmuch then as we are the off-spring of God, we ought not to think that the God-head is like unto gold, or silver, or stone graven by art and mans device.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

33 So Paul departed from among them.

34 Howbeit, certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAP. XVIII.

After these things, Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because that Claudius had commanded all Jews to depart from Rome) and came unto them.

Pauls labour encouraged. The
3 And because he was of the
same craft, he abode with
them, and wrought (for by their
occupation they were tent-
makers)

4 And he reasoned in the sy-
nagogue every sabbath, and
perswaded the Jews, and the
Greeks.

5 And when Silas and Timo-
theus were come from Macedo-
nia, Paul was pressed in spirit,
and testified to the Jews, that
Jesus was Christ.

6 And when they opposed
themselves, and blasphemed, he
shook *his* raiment, and said un-
to them, Your blood be upon
your own heads; I am clean:
from henceforth I will go unto
the Gentiles.

7 ¶ And he departed thence,
and entred into a certain mans
house, named Justus, one that
worshipped God, whose house
joyned hard to the synagogue.

8 And Crispus the chief ruler
of the synagogue, believed on
the Lord with all his house:
and many of the Corinthians,
hearing, believed, and were ba-
ptized.

9 Then spake the Lord to
Paul in the night by a vision,
Be not afraid, but speak, and
hold not thy peace:

10 For I am with thee, and
no man shall set on thee, to hurt
thee: for I have much people
in this city.

11 And he continued there a
year and six months, teaching
the word of God among them.

12 ¶ And when Gallio was
the deputy of Achaia, the Jews
made insurrection with one ac-
cord against Paul, and brought
him to the judgment-seat,

13 Saying, This fellow per-
suadeth men to worship God
contrary to the law.

14 And when Paul was now
about to open his mouth, Gal-
lio said unto the Jews, If it
were a matter of wrong, or
wicked lewdness, O ye Jews,
reason would that I should hear
with you:

He saileth to Syria.
15 But if it be a question of
words and names, and of your
law, look ye to it; for I will
be no judge of such matters.

16 And he drave them from
the judgment-seat.

17 Then all the Greeks took
Sosthenes the chief ruler of the
synagogue, and beat him before
the judgment-seat: and Gallio
cared for none of those things.

18 ¶ And Paul after this, tarried
there yet a good while, and
then took his leave of the bre-
thren, and sailed thence into Sy-
ria, and with him Priscilla and
Aquila: having shorn *his* head
in Cenchrea: for he had a vow.

19 And he came to Ephesus,
and left them there: but he him-
self entred into the synagogue,
and reasoned with the Jews.

20 When they desired him to
tarry longer time with them, he
consented not.

21 But bade them farewell,
saying, I must by all means
keep this feast that cometh in
Jerusalem: but I will return a-
gain unto you, if God will. And
he sailed from Ephesus.

22 And when he had landed
at Cesarea, and gone up and sa-
luted the church, he went down
to Antioch.

23 And after he had spent
some time there, he departed and
went over all the country of
Galatia and Phrygia in order,
strengthening all the disciples.

24 ¶ And a certain Jew named
Apollos, born at Alexandria,
an eloquent man, and mighty
in the scriptures, came to Ep-
hesus.

25 This man was instructed
in the way of the Lord; and
being fervent in the spirit, he
spoke and taught diligently the
things of the Lord, knowing
only the baptism of John.

26 And he began to speak
boldly in the synagogue. Whom
when Aquila and Priscilla had
heard, they took him unto them,
and expounded unto him the
way of God more perfectly.

27 And when he was disco-

sed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who when he was come, helped them much which had believed through grace.

28 For he mightily convinced the Jews, and that publicly, shewing by the scriptures, that Jesus was Christ.

CHAP. XIX.

And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus: and finding certain disciples,

3 He said unto them, Have ye received the holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto Johns baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him, which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid his hands upon them, the holy Ghost came on them, and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and perswading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years, so that all they which dwelt in Asia, heard the word of the Lord

Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was, leapt on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many also of them which used curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

20 So mightily grew the word of God, and prevailed.

21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia, and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And the same time there

Demetrius risseth

arose no small stir about that way.

24 For a certain man named Demetrius, a silver-smith, which made silver shrines for Diana, brought no small gain unto the craftsmen.

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth:

26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded, and turned away much people, saying, that they be no gods which are made with hands:

27 So that not only this our craft is in danger to be set at nought, but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Pauls companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entred in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused, and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that

The Acts.

he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35 And when the town-clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshippor of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddesses.

38 Wherefore if Demetrius and the crafts-men which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this days uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

C H A P. XX.

And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go in to Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came in to Greece,

3 And there abode three months: and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, and of the Thessalonians, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus,

Paul raiseth Euodius to life. Chap. xx.
and of Asia, Tychicus and Trophimus.

5 These going before, tarried for us at Troas.

6 And we sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days.

7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.

8 And therewere many lights in the upper chamber where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing him, said, Trouble not your selves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mytilene.

15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

His care of the church.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations which beset me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

28 ¶ Take heed therefore unto yourselves, and to all the flock, over the which the holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after

Beware of false teachers. The Acts.

my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember that by the space of three years, I ceased not to warn every one night and day with tears.

32 And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no mans silver or gold, or apparel.

34 Yea, you yourselves know, that these hands have ministered unto my necessities, and to them that werewith me.

35 I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give, than to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Pauls neck, and kissed him.

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

C H A P. XXI.

And it came to pass, that after we were gotten from them, and had lanchted, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara.

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed unto Syria, and landed at Tyre: for there the ship was to unlade her bur-

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed, and went our way, and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the Brethren, and abode with them one day.

8 And the next day we that were of Pauls company departed, and came unto Cesarea; and we entred into the house of Philip the evangelist, (which was one of the seven) and abode with him.

9 And the same man had four daughters, virgins, which did prophesie.

10 And as we tarried there many days, there came down from Judea a certain prophet named Agabus.

11 And when he was come unto us, he took Pauls girdle, and bound his own hands and feet, and said; Thus saith the holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we heard these things, both we and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be perswaded, we ceased, saying, The will of the Lord be done.

15 And

Paul goes to Jerusalem. Chap. xxi.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also certain of the disciples of Cesarea, and brought with them one M.ason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the day following, Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law.

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, that they ought not to circumcise their children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: we have four men which have a vow on them;

24 Them take, and purifie thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things whereof they were informed concerning thee, are nothing, but that thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written and concluded, that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

He is apprehended.

26 Then Paul took the men, and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: this is the man that teacheth all men every where against the people, and the law, and this place: and farther, brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers, and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded him to be bound with two chains, and demanded who he was, and what he had done.

34 Some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was that he was born of the soldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people: and when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

C H A P. XXII.

MEn, brethren, and fathers, hear ye my defence, which I make now unto you.

1 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith)

2 I am verily a man which am a Jew, born in Tarsus a city in Cilicia, yet brought up in this city, at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day.

3 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

4 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren; and went to Damascus, to bring them which were there, bound unto Jerusalem, for so be punished.

5 And it came to pass, that as I made my journey, and was come nigh unto Damascus, about noon, suddenly there shone from

heaven a great light round about me.

6 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

7 And I answered, Who art thou Lord? And he said unto me, I am Jesus of Nazareth whom thou persecutest.

8 And they that were with me, saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

9 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.

10 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

11 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,

12 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

13 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just one, and shouldest hear the voice of his mouth.

14 For thou shalt be his witness unto all men of what thou hast seen and heard.

15 And now why tardest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

16 And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

17 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

18 And I said, Lord, they know that I imprisoned, and beat

Paul called to the apostles.

beat in every Synagogue them that believed on thee.

20 And when the blood of thy martyr Stephen was shed, I also was standing by and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and then lift up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off their clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging: that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yes.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, but I was free-born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their coun-

cil to appear, and brought Paul down, and set him before them.

C H A P. XXIII.

And Paul earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God, until this day.

1 And the high priest Ananias commanded them that stood by him, to smite him on the mouth.

2 Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

3 And they that stood by, said, Revilest thou Gods high priest?

4 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

5 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, of the hope and resurrection of the dead, I am called in question.

6 And when he had so said, there arose a dissension between the Pharisees, and the Sadducees: and the multitude was divided.

7 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

8 And there arose a great cry, and the scribes that were of the Pharisees part stood, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

9 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

And the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore with the counsel signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Pauls sisters son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee, that thou wouldst bring down Paul to morrow, into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for

The Jews.

him: of them, no more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me.

23 And he called unto him two centurions, saying, Make ready two hundred souldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night.

24 And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias, unto the most excellent governor Felix, sendeth greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause, wherefore they accused him, I brought him forth into their counsel:

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me, how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also, to say before thee what they had against him. Farewel.

31 Then the souldiers, as it was commanded them, took Paul and brought him by night to Antipatris.

32 On the morrow they left the horsemen to go with him and returned to the castle.

33 Who when they came to Cesarea,

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Cesarea,

Paul accused,
Cesarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that he was of Cilicia

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment-hall.

C H A P. XXIV.

AND after five days, Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept it always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came upon us, and with great violence took *him* away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom, thy self mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying, that these things were so.

10 Then Paul, after that the

governor had beckoned unto him to speak, answered, *Felix*, much as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for my self:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresie, so worship I the God of my fathers, believing all things, which are written in the law and the prophets.

15 And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise my self to have always a conscience void of offence toward God, and toward men.

17 Now after many years, I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same men say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, touching the resurrection of the dead, I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of *the* way, he deferred them, and said, When Lysias the chief captain shall

Paul before Festus.

come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister, or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him oftentimes, and communed with him.

27 But after two years Porcius Festus came into Felix room: and Felix willing to shew the Jews a pleasure, left Paul bound.

C H A P. XXV.

NOW when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem.

2 Then the high priest, and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither.

5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Caesarea, and the next day sitting in

The Acts.

the judgment-seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem, stood round about, and laid many and grievous complaints against Paul, which they could not prove;

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cesar's judgment-seat, where I ought to be judged, to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

13 And after certain days, King Agrippa and Bernice came unto Caesarea to salute Festus.

14 And when they had been there many days, Festus declared Pauls cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused, have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

17 Therefore when they were come thither, without any delay

His appeal.

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Chap. xxvj.

Paul declareth his life.

C H A P. XXVI.

on the morrow I sit on the judgment-seat, and I commanded the man to be brought forth.

18 Against whom, when the accusers stood up, they brought none accusation of such things as I supposed :

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22 Then Agrippa said unto Festus, I would also hear the man my self. To morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, see this man about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

Then Agrippa said unto Paul, Thou art permitted to speak for thy self. Then Paul stretched forth the hand, and answered for himself,

1 I think my self happy king Agrippa, because I shall answer for my self this day before thee, touching all the things whereof I am accused of the Jews :

2 Especially, because I know thee to be expert in all customs and questions which are among the Jews : wherefore I beseech thee to hear me patiently.

3 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews,

4 Which knew me from the beginning (if they would testify) that after the most strict sect of our religion, I lived a Pharisee.

5 And now I stand and am judged for the hope of the promise made of God unto our fathers :

6 Unto which promise our twelve tribes instantly serving God day and night, hope to come : for which hope's sake, king Agrippa, I am accused of the Jews.

7 Why should it be thought a thing incredible with you, that God should raise the dead ?

8 I verily thought with my self, that I ought to do many things contrary to the name of Jesus of Nazareth.

9 Which thing I also did in Jerusalem : and many of the saints did I shut up in prison, having received authority from the chief priests ; and when they were put to death, I gave my voice against them.

10 And I punished them oft in every synagogue, and compelled them to blaspheme ; and being exceedingly mad against them, I persecuted them even unto strange cities.

11 Whereupon as I went to Damascus with authority and commission from the chief priests :

Pauls conversion;

The Acts.

and calling.

13 At mid-day, O king, I saw in the way a light from heaven; above the brightness of the sun, shining round about me, and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,

18 To open their eyes, and to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things, than those which the prophets and Moses did say should come:

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the

people; and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul thou art beside thy self: much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be Christian.

29 And Paul said, I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken the king rose up, and the governour, and Bernice, and they that sat with them.

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death, or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty; if he had not appealed unto Cæsar.

C H A P. XXVH.

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners, unto one named Julius, a centurion of Augustus band.

2 And entering into a ship of Adramyttium, we lanchèd, meaning to sail by the coasts of Asia, one Aristarchus a Macedonian, of Thessalonica, being with us.

3 And the next day we touchèd at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

4 And when we had lanchèd from

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Pauls dangerous voyage Chap. from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete over against Salmone:

8 And hardly passing it, came unto a place which is called, The fair haven, nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless, the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter, which is an haven of Crete, and lieth toward the south-west, and north-west.

13 And when the south-wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let her drive.

16 And running under a certain island, which is called Clau-

xvii]. By sea to Rome
ds, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship, and fearing lest they should fall into the quicksands, strike sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next day they lightened the ship,

19 And the third day we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of any mans life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not Paul; thou must be brought before Cæsar: and so, God hath given thee all them that sail with thee.

25 Wherefore sir, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit, we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria about midnight, the shipmen deemed that they drew near to some country:

28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.

29 Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the ship-men were about

Paul escapeth shipwrack. The about to see out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion, and to the souldiers, Except these abide in the ship, ye cannot be saved.

32 Then the souldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat; for this is for your health: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all, and when he had broken it, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship, two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek, with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudderbands, and hoisted up the main sail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground, and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves.

42 And the souldiers counsel

Acts. The viper on his hand was to kill the prisoners, lest any of them should swim out and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose, and commanded, that they which could swim, should cast *themselves* first into the sea, and get to land:

44 And the rest, some on boards, and some on *broken* pieces of the ship: and so it came to pass that they escaped all safe to land.

C H A P. XXVIII.

ANd when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the hear, and fastened on his hand.

4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius, who received us and lodged us three days courteously.

8 And it came to pass that the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entred in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also which had diseases

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Paul commendeth his Chap. xviii. *calling to the Romans.*
in the island, came, and were healed :

10 Who also honoured us with many honours, and when we departed, they laded us with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried there three days.

13 And from thence we set a compass, and came to Rhegium : and after one day the fourth wind blew, and we came the next day to Puteoli :

14 Where we found brethren, and were desired to tarry with them seven days : and so we went toward Rome.

15 And from thence when the brethren heard of us, they came to meet us as far as Appii-forum, and the three taverns : whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard : but Paul was suffered to dwell by himself with a souldier that kept him.

17 And it came to pass that after three days, Paul called the chief of the Jews together. And when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against, I was constrained to appeal unto Cesar : not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you : because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came, shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest : for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the holy Ghost by Elisha the prophet, unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive.

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted; and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

The Epistle of P A U L the Apostle, to the ROM A N S.

C H A P. I.

PAUL a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

(Which he had promised afore by his prophets in the holy scriptures.)

Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh,

And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

By whom we have received grace and apostleship, for obedience to the faith among all nations for his name:

Of whom are ye also the called of Jesus Christ.

To all that be in Rome, beloved of God, called to be saints: Grace to you, and peace from God our Father, and the Lord Jesus Christ.

First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

For God is my witness whom I serve with my spirit in the gospel of his Son, that without ceasing, I make mention of you always in my prayers,

Making request (if by any means, now at length, I might have a prosperous journey by the will of God) to come unto you.

For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established;

That is, that I may be comforted together with you, by the mutual faith both of you and me.

Now I would not have you ignorant, brethren, that often times I purposed to come unto you, (but was let hitherto) that I might have some fruit among you also, even as among other Gentiles.

I am debtour both to the Greeks, and to the barbarians, both to the wise and to the unwise.

So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek.

For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness.

Because that which may be known of God, is manifest in them; for God hath shewed it unto them.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.

Professing themselves to be wise, they became fools:

And changed the glory of the uncorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves:

Who changed the truth of God into a lie, and worshipped and served the creature more than

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The first of the Gentiles. Chap. 1.
than the Creatour, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: For even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men, working that which is unseemly, and receiving in themselves that recompense of their error which was meet,

28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient:

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God, (that they which commit such things are worthy of death) not only do the same, but have pleasure in them that do them.

CHAP. II.

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thy self; for thou that judgest, doest the same things.

2 But we are sure that the judgment of God is according to truth, against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness, and forbearance,

and long-suffering, not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart, treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

7 To them, who by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath;

9 Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile.

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile.

11 For there is no respect of persons with God.

12 For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law.

13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.

14 For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another)

16 In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,

18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law,

19 And

19 And are confident that thou thy self art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which halt the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thy self? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles, through you, as it is written.

25 For circumcision Verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.

CHAP. III.

What advantage then hath the Jew? or what profit is there of circumcision?

1 Much every way: chiefly, because that unto them were committed the oracles of God.

2 For what if some did not believe? shall their unbelief

make the faith of God without effect?

3 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

4 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)

5 God forbid: for then how shall God judge the world?

6 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

7 And not rather, as we be slanderously reported, and as some affirm that we say, Let us do evil, that good may come? whose damnation is just.

8 What then? are we better than they? No in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

9 As it is written, There is none righteous, no not one:

10 There is none that understandeth, there is none that seeketh after God.

11 They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one.

12 Their throat is an open sepulchre, with their tongues they have used deceit; the poison of asps is under their lips:

13 Whole mouth is full of cursing and bitterness.

14 Their feet are swift to shed blood.

15 Destruction and misery are in their ways:

16 And the way of peace have they not known.

17 There is no fear of God before their eyes.

18 Now we know that what things soever the Law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

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30 Therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

31 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

32 Even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference:

33 For all have sinned, and come short of the glory of God;

34 Being justified freely by his grace, through the redemption that is in Jesus Christ:

35 Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

36 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

37 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

38 Therefore we conclude, that a man is justified by faith without the deeds of the law.

39 Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also:

40 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

41 Do we then make void the law through faith? God forbid: yea, we establish the law.

CHAP. IV.

What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

1 For if Abraham were justified by works, he hath whereof to glory, but not before God.

2 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh, is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works,

7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision.

11 And here received the sign of circumcision, a seal of the righteousness of the faith, which he had yet, being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13 For the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith.

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

15 Because the law worketh wrath: for where no law is, there is no transgression.

16 Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the

the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written, I have made thee a father of many nations) before him whom he believed, even God who quickeneth the dead, and calleth those things which be not as though they were :

18 Who against hope believed in hope, that he might become the father of many nations ; according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred year old, neither yet the deadness of Sara's womb.

20 He staggered not at the promise of God through unbelief ; but was strong in faith, giving glory to God :

21 And being fully persuaded, that what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him ;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead,

25 Who was delivered for our offences, and was raised again for our justification.

C H A P. V.

Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also, knowing that tribulation worketh patience,

4 And patience, experience ; and experience, hope :

5 And hope maketh not ashamed, because the love of God is

shed abroad in our hearts, by the holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die : yet peradventure for a good man some would even dare to die.

8 But God commendeth his love towards us, in that while we were yet sinners, Christ died for us.

9 Much more then being now justified by his blood, we shall be saved from wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Son : much more being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned.

13 For until the law, sin was in the world : but sin is not imputed when there is no law.

14 Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adams transgression, who is the figure of him that was to come :

15 But not as the offence, so also is the free gift. For if through the offence of one, many be dead ; much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16 And not as it was by one that sinned, so is the gift : for the judgement was by one to condemnation ; but the free gift is of many offences unto justification.

17 For if by one mans offence, death reigned by one ; much more they which receive abundance of grace, and of the gift

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We must not let

Chap. vi.

sin reign in us

of righteousness, shall reign in life by one, Jesus Christ.

18 Therefore as by the offence of one, judgment came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men unto justification of life.

19 For as by one mans disobedience many were made sinners: so by the obedience of one, shall many be made righteous.

20 Moreover, the law entered, that the offence might abound: But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

CHAP. VI.

What shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid: How shall we that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death: we shall be also in the likeness of his resurrection:

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead, is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion over him.

10 For in that he died, he died

unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield your selves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield your selves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity, even so now yield your members servants to righteousness, unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

The law is holy,

Romans

Just, and good.

23 For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

C H A P. VII.

K Now ye not, brethren, (for I speak to them that know the law) how that the law hath dominion over a man, as long as he liveth?

1 For the woman which hath an husband, is bound by the law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband.

2 So then if while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man.

3 Wherefore my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

4 For when we were in the flesh, the motions of sins which were by the law, did work in our members to bring forth fruit unto death.

5 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

6 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

7 But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

8 For I was alive without the law once: but when the commandment came, sin revived, and I died.

9 And the commandment

which was ordained to life, I found to be unto death.

10 For sin taking occasion by the commandment, deceived me, and by it slew me.

11 Wherefore the law is holy, and the commandment holy, and just, and good.

12 Was then that which is good, made death unto me? God forbid. But sin that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

13 For we know that the law is spiritual: but I am carnal, sold under sin.

14 For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I.

15 If then I do that which I would not, I consent unto the law, that it is good.

16 Now then, it is no more I that do it, but sin that dwelleth in me.

17 For I know, that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good, I find not.

18 For the good that I would, I do not: but the evil which I would not, that I do.

19 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

20 I find then a law, that when I would do good, evil is present with me.

21 For I delight in the law of God, after the inward man.

22 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

23 O wretched man that I am, who shall deliver me from the body of this death?

24 I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

1 For the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death.

2 For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh :

3 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

4 For they that are after the flesh, do mind the things of the flesh : but they that are after the Spirit, the things of the Spirit.

5 For to be carnally minded, is death : but to be spiritually minded, is life and peace :

6 Because the carnal mind is enemy against God : for, it is not subject to the law of God, neither indeed can be.

7 So then they that are in the flesh, cannot please God.

8 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

9 And if Christ be in you, the body is dead because of sin ; but the Spirit is life, because of righteousness.

10 But if the Spirit of him that raised up Jesus from the dead, dwell in you ; he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you.

11 Therefore brethren, we are debtors, not to the flesh, to live after the flesh.

12 For if ye live after the flesh, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live.

13 For as many as are led by

the Spirit of God, they are the sons of God.

14 For ye have not received the spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba, Father :

15 The Spirit itself beareth witness with our spirit, that we are the children of God :

16 And if children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with him, that we may be also glorified together :

17 For I reckon, that the sufferings of this present time, are not worthy to be compared with the glory, which shall be revealed in us.

18 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

19 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope :

20 Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

21 For we know that the whole creation groaneth, and travaileth in pain, together until now :

22 And not only they, but ourselves also, which have the first fruits of the Spirit, even we our selves groan within our selves, waiting for the adoption, to wit, the redemption of our body.

23 For we are saved by hope ; but hope that is seen, is not hope : for what a man seeth, why doth he yet hope for ?

24 But if we hope for that we see not, then do we with patience wait for it.

25 Likewise the Spirit itself helpeth our infirmities ; for we know not what we should pray for as we ought ; but the Spirit itself maketh intercession for us with groanings, which cannot be uttered.

26 And he that searcheth the hearts,

nothing can separate us
hearts, knoweth what is the
mind of the Spirit, because
he maketh intercession for the
saints according to the will of
God.

28 And we know that all
things work together for good
to them that love God, to them
who are called according to
his purpose.

29 For whom he did fore-
know, he also did predestinate
to be conformed to the image
of his Son, that he might be
the first born among many bre-
thren.

30 Moreover, whom he did
predestinate, them he also called:
and whom he called,
them he also justified: and whom
he justified, them he also glorified.

31 What shall we then say to
these things? if God be for us,
who can be against us?

32 He that spared not his
own Son, but delivered him
up for us all, how shall he not
with him also freely give us all
things?

33 Who shall lay any thing to
the charge of Gods elect? It is
God that justifieth:

34 Who is he that condemn-
eth? It is Christ that died, yea
rather that is risen again, who
is even at the right hand of
God, who also maketh interces-
sion for us.

35 Who shall separate us from
the love of Christ? tribula-
tion, or distress, or persecution,
or famine, or nakedness, or per-
il, or sword?

36 (As it is written, For thy
sake we are killed all the day
long; we are accounted as sheep
for the slaughter.)

37 Nay in all these things we
are more than conquerors,
through him that loved us.

38 For I am persuaded, that
neither death, nor life, nor an-
gels, nor principalities, nor
powers, nor things present, nor
things to come,

39 Nor height, nor depth, nor
any other creature, shall be able

to separate us from the love of
God which is in Christ Jesus
our Lord.

CHAPTER IX.

I say the truth in Christ, I lie
not, my conscience also bear-
ing me witness in the holy
Ghost.

2 That I have great heaviness
and continual sorrow in my
heart.

3 For I could wish that my
self were accursed from Christ,
for my brethren, my kinsmen
according to the flesh:

4 Who are Israelites, to whom
pertaineth the adoption, and
the glory, and the covenants,
and the giving of the law, and
the service of God, and the prom-
ises;

5 Whose are the fathers, and
of whom as concerning the
flesh Christ came, who is over
all, God blessed for ever. Amen.

6 Not as though the word of
God hath taken none effect.
For they are not all Israel,
which are of Israel:

7 Neither because they are the
seed of Abraham, are they all
children: but in Isaac shall thy
seed be called.

8 That is, they which are the
children of the flesh, these are
not the children of God: but
the children of the promise are
counted for the seed.

9 For this is the word of pro-
mise, At this time will I come,
and Sara shall have a son.

10 And not only Sara, but
when Rebecca also had conceiv-
ed by one, even by our father
Isaac,

11 (For the children being
not yet born, neither having
done any good or evil, that the
purpose of God, according to
election might stand, not of
works, but of him that calleth.)

12 It was said unto her, The
elder shall serve the younger.

13 As it is written, Jacob
have I loved, but Esau have I
hated.

14 What shall we say then?

14 There is righteousness with
God. ¹⁴ God is righteous.

15 For he hath so mercy
will have mercy on whom I
will have mercy, and I will
have compassion on whom I
will have compassion.

16 So then is not of him
that willeth, nor of him that
runneth, but of God that
showeth mercy.

17 For as the scripture saith
unto Pharaoh, Even for this same
purpose have I raised thee up,
that I might shew my power in
thee, and that my name might
be declared throughout all the
earth.

18 Therefore hath he mercy on
whom he will, and he hardeneth
whom he will.

19 Thou wilt say then unto
me, Why doth he yet find fault?
For what hath resisted his will?

20 Nay, but O man, who art
thou that repliest against God?
Shall the thing formed say to
him that formed it, Why hast
thou made me thus?

21 Hath not the potter power
over the clay of the same lump,
to make one vessel unto honour,
and another unto dishonour?

22 Now if God, willing to
shew his wrath, and to make
his power known, endured
with much long-suffering the
vessels of wrath fitted to destruction,

23 And that he might make
known the riches of his glory
on the vessels of mercy, which he
had afore prepared unto glory?

24 Even as whom he hath
called, not of the Jews only,
but also of the Gentiles?

25 As he saith also in Osee, I
will call them my people, which
were not my people; and they
beloved, which were not beloved.

26 And it shall come to pass
that in the place where it was
said unto them, Ye are not my
people, there shall they be
called the children of the living
God.

27 Whiles also crieth concerning
Israel, Though the number

of the children of Israel be as
the sand of the sea, a remnant
shall be saved.

28 For he will finish the work,
and cut short in righteousness:
because a short work will the
Lord make upon the earth.

29 And as Esaias said before,
Except the Lord of Sabaoth had
left us, we should have been as
Sodom, and been made like unto
Gomorrah.

30 What shall we say then?
That the Gentiles, which fol-
lowed not after righteousness,
have attained to righteousness,
even the righteousness which is
of faith?

31 But Israel, which followed
after the law of righteousness,
have not attained to the law of
righteousness.

32 Wherefore? Because they
sought it, not by faith, but as it
were by the works of the law:
for they stumbled at that
stumbling stone.

33 As it is written, Behold, I
lay in Siion a stumbling stone,
and rock of offence: and which
soever believeth on him, shall
not be ashamed.

G H A P. X.
34 Behold, my heart is sore,
and prayer to God for Israel
is, That they might be saved.
For I bear them record that
they have not of God, but not
according to knowledge.
35 For they being ignorant of
Gods righteousness, and going
about to establish their own
righteousness, have not submit-
ted themselves unto the righte-
ousness of God.

4 For Christ is the end of the
law for righteousness to every
one that believeth.

36 For Moses describeth the
righteousness which is of the
law, That the man which
doeth those things, shall live
by them.

37 But the righteousness which
is of faith, speaketh on this wise,
Saying, in thine heart, Who shall
ascend into heaven, that is to
bring Christ down from heaven?

7. O, who shall descend into the deep? (that is to bring up Christ again from the dead)

8. But what faith is it? The word is nigh thee, even in thy mouth; and in thy heart: that is the word of faith which we preach,

9. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved.

10. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11. For the scripture saith, Whosoever believeth on him, shall not be ashamed.

12. For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him.

13. For whosoever shall call upon the name of the Lord, shall be saved.

14. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15. And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.

16. But they have not all obeyed the Gospel. For Isaiah saith, Lord, who hath believed our report?

17. So then, faith cometh by hearing, and hearing by the word of God.

18. But I say, Have they not heard? Yea verily, their sound went into all the earth, and their words unto the ends of the world.

19. But I say, Did not Israel know? First, Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

20. But Isaiah is very bold, and saith, I was found of them that

sought me not: I was made manifest unto them that asked not after me.

21. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

22. O H A P. XI.

23. Say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

24. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

25. Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

26. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

27. Even so then at this present time also there is a remnant according to the election of grace.

28. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

29. What then? Israel hath not obtained that which he seeketh for? But the election hath obtained it, and the rest were blinded.

30. According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day.

31. And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them.

32. Let their eyes be darkened, that they may not see, and bow down their back always.

33. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto

the

Gods goodness in

Chap. xij

Saving the Gentiles.

the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, in as much as I am the spolie of the Gentiles, I magnifie mine office:

14 If by any means I may provoke to emulation them which are my kinsmen, and might save some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

16 For if the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches.

17 And if some of the branches be broken off, and thou being a wild olive-tree, wert grafted in amongst them, and with them partakest of the root and fatness of the olive-tree;

18 Boast not against the branches: but if thou boast, thou bearest not the root, but the root beareth.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear.

21 For if God spared not the natural branches, take heed lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good

olive-tree, how much more shall these which be the natural branches, be grafted into their own olive-tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob.

27 For this is my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers sakes.

29 For the gifts and calling of God are without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord, or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him are all things: to whom be glory for ever, Amen.

C H A P. XIII.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

12 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God.

13 For I say, through the grace given unto us, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

14 For as we have many members in one body, and all members have not the same office:

15 So we being many are one body in Christ, and every one members one of another.

16 Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy, according to the proportion of faith;

17 Or ministry, let us wait on our ministering; or he that teacheth, on teaching;

18 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

19 Let love be without dissimulation. Abhor that which is evil, cleave to that which is good.

20 Be kindly affectioned one to another, with brotherly love; in honour preferring one another:

21 Not slothful in business; fervent in spirit, serving the Lord:

22 Rejoicing in hope, patient in tribulation, continuing instant in prayer;

23 Distributing to the necessity of saints, given to hospitality;

24 Bless them which persecute you: bless, and curse not.

25 Rejoice with them that do rejoice; and weep with them that weep.

26 Be of the same mind one towards another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

27 Repent ye to no man: for evil. Provide things honest in the sight of all men.

28 If it be possible, as much as lieth in you, live peaceably with all men.

29 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine: I will repay, saith the Lord.

30 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

31 Be not overcome of evil, but overcome evil with good.

CHAP. XII.

IF every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same.

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

6 For, for this cause pay you tribute also: for they are Gods ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another, hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not cover; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self.

10 Love worketh no ill to his neighbour: therefore love, the fulfilling of the law.

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

CHAP. XIV.

Him that is weak in the faith receive you, but not to doubtful disputations.

2 For one believeth that he may eat all things: another who is weak, eateth herbs.

3 Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him.

4 Who art thou that judgest another mans servant? to his own master he standeth or falleth: yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not re-

gard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lords.

9 For to this end Christ both died and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgement-seat of Christ.

11 For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brothers way.

14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

15 But if thy brother be grieved with thy meat, now walk with thy meat, not charitably. Destroy not him with thy meat; for whom Christ died.

16 Let not then your good be evil spoken of.

17 For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the holy Ghost.

18 For he that in these things serveth Christ, is acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things whereunto we may edify one another.

20 For meat destroy not the

work of God. All things indeed
are pure; but it is evil for that
man who eateth with offence.

12 It is good neither to eat
flesh, nor to drink wine, nor
any thing whereby thy brother
doubteth, or is offended, or is
made weak.

13 As hath thou saith, have it to
thyself before God. Happy is
he that condemneth not him-
self in that thing which he al-
loweth.

14 And he that doubteth, is
damned if he eat, because he
eateth of faith: for whatsoever
is not of faith, is sin.

CHAPTER XV.

15 We then that are strong,
ought to bear the infir-
mities of the weak, and not to
please our selves.

16 Let everyone of us please
his neighbour for his good to
edification.

17 For even Christ pleased not
himself; but as it is written,
The reproaches of them that re-
proached thee fell on me.

18 For whatsoever things were
written aforetime, were writ-
ten for our learning, that we
through patience and comfort
of the scriptures might have
hope.

19 Now the God of patience
and consolation, grant you to be
like-minded one towards ano-
ther, according to Christ Jesus:

20 That ye may with one
mind and one mouth glorifie
God, even the Father of our
Lord Jesus Christ.

21 Wherefore receive ye one
another, as Christ also received
us, to the glory of God.

22 Now I say, that Jesus Christ
was a minister of the circumci-
sion for the truth of God, to
confirm the promises made unto
the fathers:

23 And that the Gentiles might
glorifie God for his mercy, as it
is written, For this cause I will
rejoice from thee among the Gen-
tiles, and sing unto thy Name.

24 And again he saith, Rejoyce
ye Gentiles with his people.

25 And again, Praise the Lord
all ye Gentiles, and laud him
all ye people.

26 And again, Elias saith,
There shall be a root of Jesse,
and he that shall rise to reign
over the Gentiles; in him shall
the Gentiles trust.

27 Now the God of hope fill
you with all joy and peace in
believing, that ye may abound
in hope through the power of
the holy Ghost.

28 And I my self also am per-
suaded of you my brethren, that
ye also are full of goodness, fill-
ed with all knowledge, able also
to admonish one another.

29 Nevertheless, brethren, I
have written the more boldly
unto you, in some sort, as putting
you in mind, because of the grace
that is given to me of God,

30 That I should be the mini-
ster of Jesus Christ to the Gen-
tiles, ministering the gospel of
God, that the offering up of
the Gentiles might be accepta-
ble, being sanctified by the ho-
ly Ghost.

31 I have therefore whereof I
may glory through Jesus Christ,
in those things which pertain to
God.

32 For I will not dare to
speak of any of those things,
which Christ hath not wrought
by me, to make the Gentiles o-
bedient, by word and deed,

33 Through mighty signs and
wonders, by the power of the
Spirit of God; so that from Je-
rusalem and round about unto
Illyricum, I have fully preached
the gospel of Christ.

34 Yea, so have I strived to
preach the gospel, not where
Christ was named, lest I should
build upon another mans founda-
tion:

35 But as it is written, To
whom he was not spoken of
they shall see; and they that
have not heard, shall understand.

36 For which cause also I have
been much hindered from com-
ing to you.

37 But now having no more
place

part in their work, and having
a year's leave, they may come
to come unto you.

21 Whence ever I take my
journey into Spain, I will come
to you: for I must to see you in
my journey, and to be brought
in my way thitherward by you,
if first I be somewhat filled
with your company.

22 But now I go unto Jerusa-
lem, to minister unto the saints.

23 For it hath pleased them
of Macedonia and Achaia, to
make a certain contribution for
the poor saints which are at Jeru-
salem.

24 It hath pleased them verily,
and their doctors they are.
For if the Gentiles have been
made partakers of their spiri-
tual things, their duty is also
to minister unto them in car-
nal things.

25 When therefore I have
performed this, and have stalked
to them this fruit, I will come
by you into Spain.

26 And I am sure that when I
come unto you, I shall come in
the faith of the blessing of the
gospel of Christ.

27 Now I beseech you, bro-
thers, for the Lord Jesus Christ
sake, and for the love of the
spirit, that ye strive together
with me in your prayers to God
for me.

28 That I may be delivered
from them that do not believe
in Judea: and that my service
which I owe for Jerusalem, may
be accepted of the saints.

29 That I may come unto you
with joy by the will of God, and
may with you be refreshed.

30 Now the God of peace be
with you all. Amen.

CHAP. XVI.

I commend unto you Phoebe
our sister, which is a servant
of the church which is at Cen-
chire.

2 That ye receive her in the
Lord, as becometh saints, and
that ye assist her in whatsoever
business she hath need of you:
for she hath been a servant

of many, and of my self also.
3 Greet Priscilla and Aquila,
my helpers in Christ Jesus.

4 (Who have for my life laid
down their own necks: unto
whom not only I give thanks,
but also all the churches of the
Gentiles.)

5 Likewise greet the church
that is in their house. Salute my
wellbeloved Epaphroditus, who is
the first-fruits of Achaia unto
Christ.

6 Greet Mary, who belloved
much labours on us.

7 Salute Andronicus and Junia,
my kinsmen and my fellow pri-
soners, who are of note among
the apostles, who also were in
Christ before me.

8 Greet Amplias my beloved
in the Lord.

9 Salute Urbans our helper in
Christ, and Stachys my beloved.

10 Salute Apelles approved in
Christ. Salute them which are
of Aristobulus the field.

11 Salute Herodion my kins-
man. Greet them that be of
the household of Narcissus, which
are in the Lord.

12 Salute Tryphena, and Try-
phosa, which labour in the Lord.

13 Salute the beloved Persis, which
laboured much in the Lord.

14 Salute Rufus chosen in the
Lord, and his mother and
mine.

15 Salute Onesimus, Philegon,
Timothy, Narcissus, Hermas,
and the brethren which are with
them.

16 Salute Philologus and Julia,
Nesous, and his sisters, and Olym-
pas, and all the saints which are
with them.

17 Salute one another with an
holy kiss. The churches of Christ
salute you.

18 Now I beseech you, bre-
thers, mark them which cause
divisions and offences, contrar-
y to the doctrine which ye have
learned; and avoid them.

19 For they that are first
serve not our Lord Jesus Christ,
but their own belly, and
good words, and fair speeches.

ceive the hearts of the simple.
19 For your obedience is come
abroad unto all men. I am glad
therefore on your behalf: but
yet I would have you wise un-
to that which is good, and
simple concerning evil.

20 And the God of peace
shall bruise Satan under your
feet shortly. The grace of our
Lord Jesus Christ is with you.
Amen.

21 Timothyus my work-fellow,
and Lucius and Jason, and So-
pater my kinsmen salute you.

22 I Tertius, who wrote this
epistle, salute you in the Lord.

23 Gaius mine host, and of the
whole church, saluteth you. Er-
astus the chamberlain of the
city saluteth you, and Quartus
a brother.

24 The grace of our Lord Je-
sus Christ be with you all. Amen.

25 Now to him that is of
power to stablish you according
to my gospel, and the preaching
of Jesus Christ, (according to
the revelation of the mystery,
which was kept secret since the
world began,

26 But now is made manifest,
and by the scriptures of the pro-
phets according to the command-
ment of the everlasting God,
made known to all nations for
the obedience of faith.)

27 To God only wise, be glo-
ry through Jesus Christ for-
ever. Amen.

Written to the Romans from
Corinthus, and sent by Phoe-
be servant of the church at Co-
rinth.

The First Epistle of PAUL the Apostle to the CORINTHIANS.

Paul called to be an apostle
of Jesus Christ, through
the will of God, and
Sosthenes our brother,

2 Unto the church of God
which is at Corinth, to them
that are sanctified in Christ Je-
sus, called to be saints, with all
that in every place call upon the
name of Jesus Christ our Lord,
both theirs and ours.

3 Grace be unto you, and peace
from God our Father, and from
the Lord Jesus Christ, and

4 I thank my God always on
your behalf, for the Grace of
God which is given you by
Jesus Christ,

5 That in every thing ye are
enriched by him, in all utter-
ance and in all knowledge:

6 Even as the testimony of
Christ was confirmed in you.

7 So that ye come behind in
no gift, waiting for the coming
of our Lord Jesus Christ:

8 Who shall also confirm you
unto the end, that ye may be
blameless in the day of our
Lord Jesus Christ.

9 God is faithful, by whom

ye were called unto the fellow-
ship of his Son Jesus Christ our
Lord. Now I beseech you, my
brethren, by the name of our Lord
Jesus Christ, that ye all speak
the same thing, and that there
be no divisions among you, but
that ye be perfectly joyned to-
gether in the same mind, and in
the same judgment.

11 For it hath been declared
unto me of you, my brethren,
by them which are of the house
of Chloe, that there are con-
tentions among you.

12 Now abiding by that which
one of you saith, I am of Paul,
and I of Apollon, and I of Ce-
phas, and I of Christ.

13 Christ divided? ye
Paul crucified for you? or were
ye baptized in the name of Paul?

14 I thank God that I bap-
tized none of you, but Crispus
and Gaius:

15 Lest any should say, that
I had baptized in mine own name.
And I baptized also the
household of Stephanus, besides
I know not whence I baptized
any other.

Exposition of the scriptures.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish, foolishness: but unto us which are saved, it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God.

25 Because that the foolishness of God is wiser than men, and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men, after the flesh, not many mighty, not many noble are called.

27 But God hath chosen the foolish things of the world, to confound the wise: and God hath chosen the weak things of the world, to confound the things which are mighty.

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ

Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, let him glory in the Lord.

C H A P. II.

ANd I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God.

2 For I determine not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech, and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit, and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come in nought.

7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.

8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him: so it is revealed unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

10 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God.

11 Now we have received, not the spirit of the world, but the spirit which is of God: that we might

1. Cor. 13. 1. **13** Which things also we speak, not in the words which man wisdom reacheth, but which the holy Ghost teacheth, comparing spiritual things with spiritual.

14 But the spiritual are revealed unto the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he might instruct him? For we have the mind of Christ.

16 For if we should not know the mind of Christ, we could not speak unto you, as ought spiritual, but as unlearned and carnal.

17 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for wherein ye rage, where ye fight, and divisions, ye are not wise, but walk in darkness.

18 For while one saith, I am of Paul, and another saith, I am of Apollos, are ye not carnal?

19 Who then is Paul, and who is Apollos, but Ministers by whom ye believed, even as the Lord gave us every man his own way: but God gave the increase, and he is glorified.

20 So then, beloved, let us desire to be plain as children, and not to be wise, but to be made wise by God.

21 Now he that is plain, and is not wise, shall be made wise by God, and shall receive his own reward, according to his own labour.

22 For we are labourers together with God: ye are Gods husbandry, ye are Gods building.

23 According to the grace of

God which is given unto us, as a wife, we have built on the foundation; and another buildeth thereon. But let every man take heed how he buildeth thereupon.

24 For other foundation is there none, but that which is laid, which is Jesus Christ.

25 Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble.

26 Every mans work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every mans work, as when it shall be tried.

27 If any mans work abide which he hath built thereupon, he shall receive a reward. If any mans work shall be burned, he shall suffer loss: but he himself shall be saved, yet so as by fire.

28 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

29 If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are. Let no man deceive himself: if any man among you hereafter shall be a fool, shall he make his house a fool, and shall himself be a fool?

30 For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftings.

31 And again, he that knoweth the thoughts of the Lord, shall be foolish.

32 Therefore let us leave the wisdom of men, and be made foolish, that we may become wise.

33 For we are labourers together with God: ye are Gods husbandry, ye are Gods building, according to the grace of

Paul
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Paul's first Epistle.

Chapter 9.

The last time Christ shall

1. Moreover it is required in stewards, that a man be found faithful.

2. But with me, it is a very small thing that I should be judged of you, or of man's judgment: yea, God's judgment is a little.

3. How I know nothing by myself; yet thus I not hereby condemn: but the Lord shall judge me in this. Lord. God. or. 1601. 1601. 1601.

4. Therefore judge nothing before the time, until the Lord come,

who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

5. And these things, brethren, I have in a figure manifested to my self, and to Apollos for your sakes: that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

6. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

7. Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

8. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

9. We are fools for Christ's sake, but ye are wise in Christ: we are weak, but ye are strong: ye are honorable, but we are despised.

10. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place.

11. And labouring with our own hands: being reviled, we bless: being persecuted, we suffer it.

12. Being defamed, we restrain:

we are made as the filth of the

world, and are the off-scouring of all things unto this day.

13. I write not these things to shame you, but as my beloved son I warn you.

14. See that ye have not the mind which was in Christ, yet have ye not many fathers: for in Christ Jesus, I have begotten you through the gospel.

15. Wherefore I beseech you, be ye followers of me.

16. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, in that every where in every church.

17. Now thou art puffed up as though I would come to you.

18. But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

19. For the kingdom of God is not in word, but in power.

20. What will ye? shall I come unto you with a rod, or in love and in the spirit of meekness?

C H A P T E R X.

It is reported commonly that there is fornication among you, and such fornication, as is not as much as named among the Gentiles, that one should have his father's wife.

2. And ye are puffed up, and have not rather mourned, that ye should have done this deed, might be taken away from among you.

3. For I verily as before in body, but perfect in spirit, have judged already, as though I were present, to condemn them that have done this deed.

4. In the name of our Lord Jesus Christ, which ye were gathered together, and my spirit with the power of our Lord Jesus Christ.

5. To deliver such an one up to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your

Child sex patients:

I. Corinthian.

Flag formation.

5. Your glorying is not good :
Know ye not that a little leaven
leaveneth the whole lump ?

br. Budge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

8. Therefore, let us keep the feast, not with old leaven, wither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

9. I wrote unto you in an epistle, not to company with fornicators.

19. Yet not altogether with the fornicators of this world, or with the covetous or extortioners, or with idolaters; for then must ye needs go out of the world.

But now I have written this to you, not to keep company with any man that is called a brother, but a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one, no hello eat.

12 For what have I done
judge them also that are with-
out? do not ye judge them that
are within?

13 But them that are without
God judgeth. Therefore put a-
way from among your selves
that wicked person, lest he over-

DAre any of you having a quarrel against another, go to law before the unjust, and not before the saints?

Do ye not know, that the
Giant shall judge the world?
and if the world shall be judged
by you, are ye unworthy to
judge the smallest matters?

1-2 Know ye not that we shall judge angels? how much more things that pertain to this life?

4. If, when ye have judgments of things pertaining to this life, let them to judge who are least esteemed in the church. 1st. 2. 3.

5 I speak to your shame. Is it so that there is not a wise man amongst you? no not one

that shall be able to judge between his brethren?

6 But brother goeth to law
with brother, and that before
the unbelievers. Yea, ye will be

∴ Now therefore there is actually a fault among you, because ye go to law one with another: why do ye not rather take wrong? why do ye not rather suffer your selves to be defrauded?

• Nay, you do wrong and defraud, and that your brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

30 Nor shall we, nor covetous,
nor drunkards, nor revellers, nor
extortioners, shall inherit the
kingdom of God.
31 And such were some of you:
but ye are washed, but ye are
sanctified, but ye are justified
in the name of the Lord Jesus, and
by the Spirit of our God.

12. All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

11. Meats for the belly, and the belly for meats; but God shall destroy both it, and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

24. And God hath both raised up the Lord, and will also raise up us by his own power.

14. Know you not, that your bodies are (the members of) Christ? shall I then take the members of Christ, and make them the members of another? God forbid.

to What, know you not that
he which is joined to an her,
or is a one body? the two (said
he) shall be one. And

17 But he that is joined unto the Lord, is one spirit. In any

13 Flee fornication. By which
that a man doth, is without the
body; but he that committeth

19 What know ye not that your body is the temple of the holy Ghost, which is in you, which ye have of God, and ye are not your own?

their conscience being weak, is defiled.

8 But meat commendeth us not to God: for neither if we eat, are we the better, neither if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumbling block to them that are weak.

10 For if any man see thee which hath knowledge sit at meat in the idols temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?

11 And through thy knowledge shall the weak by thee perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAP. IX.

A M I not an Apostle? am I not free? have I not seen Jesus, Christ our Lord? are not you my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me, is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister a wife as well as other apostles, and as the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he it altogether for our sakes? for our sakes, no doubt, ~~it is written~~: that he that ploweth should plow in hope, and that he that thresheth in hope, should be partaker of his hope.

11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

12 If others be partakers of this power over you, are not we rather? Nevertheless, we have not used this power, but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar?

14 Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel.

15 But I have used none of these things. Neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me, yea, woe is unto me if I preach not the gospel.

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

18 What is my reward then? verily that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all men, yet have I made my self servant unto all, that I might gain the more.

20 And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law.

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with you.

24 Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain.

25 And every man that striveth for the mastery, is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible.

26 I therefore so run, not as uncertainly: so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a cast-away.

CHAP. X.

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud, and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.)

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we

should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore, let him that thinketh he standeth, take heed lest he fall.

13 There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make away to escape, that ye may be able to bear it.

14 Wherefore my dearly beloved, flee from idolatry.

15 I speak as to wise men: judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices, partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils and not to God: and I would not that

God
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devils
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6th example. **Chap.**
ye should have fellowship with
devils.

21 Ye cannot drink the cup
of the Lord, and the cup of devils:
ye cannot be partakers of
the Lords table, and of the
table of devils.

22 Do we provoke the Lord
to jealousy? are we stronger
than he?

23 All things are lawful for
me, but all things are not expedi-
ent: all things are lawful for
me, but all things edifie not.

24 Let no man seek his own:
but every man anothers wealth.

25 Whatsoever is sold in the
shambles, that eat, asking no
question for conscience like.

26 For the earth is the Lords,
and the fulness thereof.

27 If any of them that believe
not, bid you to a feast, and ye
be disposed to go, whatsoever is
set before you, eat, asking no
question for conscience like.

28 But if any man bid you to
this is offered in sacrifice unto
idols, eat not, for his like that
shewed it, and for conscience
like. For the earth is the Lords,
and the fulness thereof.

29 Conscience I say, not thine
own, but of the others: for
why is my liberty judged of
another mans conscience?

30 For, if I by grace be a par-
taker, why am I evil spoken of
for that for which I give thanks?

31 Whether therefore ye eat
or drink, or whatsoever ye do,
do all to the glory of God.

32 Give none offence, nei-
ther to the Jews, nor to the
Gentiles, nor to the church of
God:

33 Even as I please all men
in all things, not seeking mine
own profit, but the great of ma-
ny, that they may be saved.

CHAP. XI.

But ye followers of me, even
as I also am of Christ.

1 Now I praise you, brethren,
that you remember me in all
things, and keep the ordinances,
as I delivered them to you.

2 But I would have you know,

that the head of every man is
Christ, and the head of the wo-
man is the man, and the head
of Church, & God.

3 Every man praying or pro-
phesying, having his head cover-
ed, dishonoureth his head.

4 As even woman that pray-
eth or prophesieth with her
head uncovered, dishonoureth
her head: for that is even all
one as if she were shaven.

5 For if she woman be not co-
vered, let her also be shorn: but
if it be a shame for a woman to
be shorn or shaven, let her be
covered.

6 For as man indeed ought not
to cover his head, for as much
as he is the image and glory of
God: but the woman is the
glory of the man.

7 For the man is not of the
woman: but the woman of the
man.

8 Neither was the man crea-
ted for the woman: but the
woman for the man.

9 For this cause ought the
woman to have power on her
head, because of the angels.

10 Nevertheless, neither is the
man without the woman, as
that the woman without the
man is the Lord.

11 For as the church is of the
man, even so is the man also by
the woman: but all things of
God.

12 Judge in your selves: is
it comely that a woman pray
unto God uncovered?

13 Doth not even nature it
self teach you, that if a man
have long hair, it is a shame
unto him?

14 But if a woman have long
hair, it is a glory to her: for her
hair is given her for a covering.

15 But if any men seem to be
contumacious, we have no such
custom, neither the churches of
God.

16 Now in this that I desire
write you, I praise you not, that
you come together not for the
better, but for the worse.

17 For first of all, when ye come
toge-

Of the Lords Supper, I. Corinthians.

together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved, may be made manifest among you.

20 When ye come together therefore into one plate, this is not to eat the Lords Supper,

21 For in eating every one taketh before other, his own Supper, and one is hungry, and another is drunken.

22 What have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

23 For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread;

24 And when he had given thanks, he brake it; and said, Take, eat; This is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lords death, till he come.

27 Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body.

30 For this cause many are weak and sickly among you, and many sleep.

31 For if we would judge our selves, we should not be judged.

32 But when we are judged,

we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore my brethren, when ye come together to eat, carry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

CHAPTER XII.

NOW concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations; but the same Lord.

6 And there are diversities of operations, but it is the same God, which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit, the word of wisdom; to another the word of knowledge by the same Spirit.

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of Spirits; to another divers kinds of tongues; to another the interpretation of tongues.

11 But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so is Christ.

13 For by one Spirit, are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling?

18 But now hath God set the members, every one of them in the body, as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

22 Nay much more, those members of the body, which seem to be more feeble, are necessary.

23 And those members of the body which we think to be less honourable, upon these we bestow more abundant honour, and our uncomely parts have more abundant comeliness.

24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

25 That there should be no schism in the body, but that the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But more abundantly the best gifts: and yet shew I unto you a more excellent way.

CHAPTER XIII.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have no charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind, charity enjoineth not, charity vaunteth not, it self, is not puffed up.

5 Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil.

6 Rejoiceth not in iniquity, but rejoiceth in the truth:

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether there be prophecies, they shall fail, whether there be tongues, they shall cease, whether there be knowledge, it shall vanish away.

9 For we know in part, and we prophesie in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake

as a child, I understood as a child; I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three, but the greatest of these is charity.

CHAPTER XIV.

FOLLOW after charity, and desire spiritual gifts, but rather that ye may prophesie.

1 For he that speaketh in an unknown tongue, speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

2 But he that prophesieth, speaketh unto men so edification, and exhortation, and comfort.

3 He that speaketh in an unknown tongue, edifieth himself: but he that prophesieth, edifieth the church.

4 I would that ye all spoke with tongues, but rather that ye prophesied: for greater is he that prophesieth, than he that speaketh, with tongues, except he interpret, that the church may receive edifying.

5 Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you, either by revelation, or by knowledge, or by prophesying, or by doctrine?

6 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

7 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

8 So likewise you, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

9 Therefore, as ye desire, so

many kinds of voices in the world, and none of them without signification.

10 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh, a barbarian, and he that speaketh, shall be a barbarian unto me.

11 Even so ye, forasmuch as ye are zealous of spiritual gifts, that ye may excel to the edifying of the church.

12 Wherefore let him that speaketh in an unknown tongue, pray that he may interpret.

13 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

14 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

15 Else when thou shalt sing with the spirit, how shall he that occupieth the room of the unlearned, say Amen at thy singing of thanks, seeing he understandeth not what thou sayest?

16 For thou verily givest thanks well, but the other is not edified.

17 I thank my God, I speak with tongues more than you all.

18 Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue.

19 Brethren, be not children in understanding; howsoever ye make be ye children, but in understanding be men.

20 In the law it is written, With men of other tongues will I speak unto thee, and thou shalt not understand them: but thou shalt love him that speaketh unto thee, as thyself.

21 Wherefore tongues are for a sign, not to them that believe, but to them that believe not; but prophesying serveth not for

them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesie, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpreting. Let all things be done to edifying.

27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak one or three, and let the other judge.

30 If any thing be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesie one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not the author of confusion, but of peace, as in all churches of the saints.

34 Your women keep in subjection unto the Lord, as the church is kept in subjection unto himself, his body, of which he is the saviour, himself the church, which he hath cleansed with the word of his water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

35 As the church is cleansed by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

36 That he might shew it to himself in himself, glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

bride at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you, are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore brethren, covet to prophesie, and forbid not to speak with tongues.

40 Let all things be done decently, and in order.

CHAP. XV.

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein ye stand;

1 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

2 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

3 And that he was buried, and that he rose again the third day according to the scriptures;

4 And that he was seen of Cephas, then of the twelve.

5 After that, he was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep.

6 After that, he was seen of James, then of all the apostles.

7 And last of all he was seen of me also, as of one born out of due time.

8 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

9 But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all:

yet

yet not I, but the grace of God which was with me.

11 Therefore whether it were I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God, that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith is vain: ye are yet in your sins.

18 Then they also which are fallen asleep in Christ, are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, and become the first-fruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the first-fruits, afterward they that are Christ's, at his coming.

24 Then cometh the end, when he shall have delivered up the Kingdom to God even the Father; when he shall have put down all rule, and all authority, and power.

25 For he must reign till he hath put all enemies under his feet.

26 The last enemy that shall be destroyed is death.

27 For he hath put all things

under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do, which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to morrow we die.

33 Be not deceived: Evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

35 But some men will say, How are the dead raised up? and with what body do they come?

36 Thou fool, that which thou sowest is not quickened except it die.

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain.

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not of the same flesh: but there is of flesh of men, another of beasts, another of birds.

40 There are also dies, and bodies in the glory of the air, and the glory of the earth.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory.

42 So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

43 It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power:

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul, the last Adam was made a quickning spirit.

46 Howbeit that was not first which is spiritual, but that which is natural: and afterward that which is spiritual.

47 The first man is of the earth, earthy: the second man is the Lord from heaven.

48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

49 And as we have born the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery, We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound) and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where is thy sting? O grave, where is thy victory?

56 The sting of death is sin, and the strength of sin is the law.

57 But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.

58 Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

CHAPTER XVI.

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever you shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia, (for I do pass through Macedonia).

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey, whithersoever I go.

7 For I will not see you now by the way, but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and there are many adversaries.

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching our brother Apollos, I greatly desired him to come unto you, with the brethren: but his will was not at all to come at this time, but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you brethren (ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have Adorned themselves to the ministry of the saints)

16 That ye submit your selves unto such, and to every one that helpeth with us and laboureth.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy kiss.

21 The salutation of me Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be anathema, Maran-atha.

23 The grace of our Lord Jesus Christ be with you.

24 My love be with you all in Christ Jesus. Amen.

¶ The first Epistle to the Corinthians was written from Philippi, by Stephanas and Fortunatus and Achaicus and Timotheus.

¶ The Second Epistle of P A U L the Apostle, to the CORINTHIANS.

C H A P. I.

PAUL an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

3 Blessed be God, even the Father of our Lord Jesus Christ, the father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God,

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same suffer-

ings, which we also suffer: or whether we be comforted, it is for your consolation and salvation.

7 And our hope of you is stedfast, knowing that as you are partakers of the sufferings, so shall ye be also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life:

9 But we had the sentence of death in our selves, that we should not trust in our selves, but in God which raiseth the dead.

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us:

11 You also helping together by prayer for us, that for the gift bestowed upon us by the

means of many persons, thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards.

13 For we write none other things unto you, than what you read or acknowledge, and I trust you shall acknowledge even to the end.

14 As also you have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that you might have a second benefit:

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?

18 But as God is true, our word toward you, was not yea and nay.

19 For the Son of God Jesus Christ, who was preached among you by us, even by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you, in Christ, and hath anointed us, is God:

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but we helpers of your joy: the by faith ye stand.

CHAP. II.

But I determined this with my self, that I would not come again to you in heaviness.

1 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

2 And I wrote this same unto you, lest when I came, I should have sorrow from them of whom I ought to rejoice, having confidence in you all, that my joy is the joy of you all.

3 For out of much affliction and anguish of heart, I wrote unto you with many tears, not that you should be grieved, but that ye might know the love which I have most abundantly unto you.

4 But if any have caused grief, he hath not grieved me, but in part: that I may not over-burden you all.

5 Sufficient to such a man is this punishment, which was inflicted of many.

6 So that contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

7 Wherefore I beseech you, that ye would confirm your love towards him.

8 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

9 To whom ye forgive any thing, I forgive also: for if I forgive any thing, to whom I forgive it, for your sakes forgive I it, in the person of Christ;

10 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

11 Furthermore, when I came to Troas to preach Christ's Gospel, and a door was opened unto me of the Lord,

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10 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

11 Furthermore, when I came to Troas to preach Christ's Gospel, and a door was opened unto me of the Lord,

12 I had no rest in my spirit, because

because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the favour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish.

16 To the one we are the savour of death unto death; and to the other, the savour of life unto life: and who is sufficient for these things?

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

CHAPTER. III.

DO we begin again to commend our selves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 For as much as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of our selves to think any thing as of our selves: but our sufficiency is of God.

6 Who also hath made us able ministers of the new testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life.

7 But if the ministration of death written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away;

8 Now shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away was glorious, much more that which remaineth is glorious.

12 Seeing then that we have such hope, we use great plainness of speech.

13 And not as Moses which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished.

14 But their minds were blinded: for until this day remaineth the same veil untaken away, in the reading of the old testament, which veil is done away in Christ.

15 But even unto this day, when Moses is read, the veil is upon their heart.

16 Nevertheless when it shall turn to the Lord, the veil shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

18 But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

CHAPTER. IV.

Therefore seeing we have this ministry, as we have received mercy we faint not:

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world

Pauls sincerity in preaching. Chap. V.

world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

3 For we preach not our selves, but Christ Jesus the Lord, and our selves your servants for Jesus sake.

6 For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

9 Persecuted, but not forsaken, cast down, but not destroyed;

10 Always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live, are alway delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken: We also believe, and therefore speak;

14 Knowing, that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.

15 For all things are for your sakes, that the abundant grace, might through the thanksgiving of many, redound to the glory of God.

16 For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

The general judgment.

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen, are temporal; but the things which are not seen, are eternal.

C H A P. V.

FOR we know, that if our earthly house of ~~this~~ tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan earnestly, desiring to be clothed upon with our house, which is from heaven:

3 If so be that being clothed, we shall not be found naked.

4 For we that are in ~~this~~ tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the self-same things, is God, who also hath given unto us the earnest of the Spirit.

6 Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment-seat of Christ, that every one may receive the things ~~done~~ in his body, according to that he hath done, whether it be good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God, and I trust also, are made manifest in your consciences.

12 For we commend not our selves again unto you, but give you occasion to glory on our behalf, that you may have some

Pauls faithfulness.

II. Corinthians.

A. old idolatry.

What to answer them which glory in appearance, and not in heart.

13 For whether we be besides our selves, it is to God: or whether we be sober, it is for your cause.

14 For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead:

15 And that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yes, though we have known Christ after the flesh, yet now henceforth know we him no more.

17 Therefore if any man be in Christ, he is a new creature: old things are past away, behold, all things are become new.

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation:

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christs stead, be ye reconciled to God.

21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

C. H. A. P. VI.

WE then as workers together with him, beseech you also that ye receive not the grace of God in vain:

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time, behold, now is the day of salvation.)

3 Giving no offence in any

thing, that the ministry be not blamed:

4 But in all things approving our selves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by long suffering, by kindness, by the holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness, on the right hand, and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;

9 As unknown, and yet well known: as dying, and behold, we live; as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you; our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompense in the same, (I speak as unto my children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with belial? or what part hath he that believeth, with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch

not

Exhortation to purity.
not the unclean thing; and I will receive you,

18 And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

C H A P. VII.

HAVING therefore these promises (dearly beloved) let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

1 Receive us: we have wronged no man, we have corrupted no man, we have defrauded no man.

2 I speak not this to condemn you: for I have said before, that you are in our hearts to die and live with you.

3 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

4 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without wars fightings, within were fears.

5 Nevertheless, God that comforteth those that are cast down, comforted us by the coming of Titus:

6 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me, so that I rejoyce the more.

7 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle made you sorry, though it were but for a season.

8 Now I rejoyce, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

9 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

10 For behold, this self same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of your selves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! in all things ye have approved your selves to be clear in this matter.

11 Wherefore though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

12 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

13 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting which I made before Titus, is found a truth.

14 And his inward affection is more abundant toward you, whilst he remembreth the obedience of you all, how with fear and trembling you received him.

15 I rejoyce therefore that I have confidence in you in all things.

C H A P. VIII.

MOREOVER brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia.

1 How that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.

2 For to their power (I bear record) yea and beyond their power, they were willing of themselves,

3 Praying us with much intreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

4 And ~~that~~ they did not as we hoped, but first gave their own selves

the ministry of Titus. 11. Corinthians. Exhortation to Liberty.
Selves to the Lord, and unto us by the will of God.

6 Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of it, that as there was a readiness to will, so there may be a performance also out of that which you have.

12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13 For I mean not that other men be eased, and you burdened:

14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality.

15 As it is written, He that had gathered much, had nothing over, and he that had gathered little, had no lack.

16 But thanks be to God which put the same earnestcare into the heart of Titus for you.

17 For indeed, he accepted the exhortation, but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise

is in the gospel, throughout all the churches:

19 (And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind.)

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you.

23 Whether any do enquire of Titus, he is my partner, and fellow-helper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAP. IX.

FOR as touching the ministering to the saints, it is superfluous for me to write to you.

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf, that as I said, ye may be ready;

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not you) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up before hand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bound-

Whiles shall yield every man
bounty, and not as of covetous-
ness.

6 But this I say, He which
soweth sparingly, shall reap
also sparingly: and he which
soweth bountifully, shall reap
also bountifully.

7 Every man according as he
purposeth in his heart, so let
him give: not grudgingly, or of
necessity: for God loveth a
cheerful giver.

8 And God is able to make
all grace abound towards you,
that ye always having all suffi-
ciency in all things, may abound
to every good work.

9 (As it is written, He hath
dispersed abroad, he hath gi-
ven to the poor: his righteousness
remaineth for ever.)

10 Now he that minis-
tereth seed to the sower, both minister
bread for your food, and multi-
ply your seed sowing, and increase
the fruits of your righteous-
ness.)

11 Being enriched in every
thing to all bountifolness, which
causeth through us thanksgiving
to God.

12 For the administration of
this service, not only supplieth
the want of the saints, but is
abundant also by many thank-
givings unto God.

13 (Whiles by the experi-
ment of this ministration, they
glorifie God for your professed
subjection unto the gospel of
Christ, and for your liberal di-
tribution unto them, and unto
all men.)

14 And by their prayer for
you, which long after you for
the exceeding grace of God in
you.

15 Thanks be unto God for
his unspeakable gift.

CHAP. X.

NOW I Paul, my self beseech
you by the meekness and
gentleness of Christ, who in pre-
sence am base among you, but
being absent, am bold toward
you.

2 But I beseech you, that I
may not be bold when I am

present, with that confidence
wherewith I think to be bold
against some which think of us,
as if we walked according to
the flesh.

3 For though we walk in the
flesh, we do not war after the
flesh:

4 (For the weapons of our
warfare are not carnal, but
mighty through God to the pul-
ling down of strong holds.)

5 Casting down imaginations,
and every high thing, that ex-
acteth is set against the know-
ledge of God, and bringing in
to captivity every thought to
the obedience of Christ:

6 And having in a readiness
to revenge all disobedience,
when your obedience is fulfilled.

7 Do ye look on things after
the outward appearance? if any
man trust to himself, that he is
Christ, let him of himself think
this again, that as he is Christ,
even so are we Christ.

8 For though I should boast
somewhat more of our authority,
(which the Lord hath given us
for edification, and not for your
destruction) I should not be a-
shamed:

9 That I may not seem as if I
would terrifie you by letters.

10 For ~~his~~ letters (say they)
are weighty and powerful, but
~~his~~ bodily presence is weak, and
~~his~~ speech contemptible.

11 Let such an one think this,
that such as we are in word by
letters when we are absent, such
will we be also in deed when we
are present.

12 For we dare not make
our selves of the number, or
compare our selves with some
that commend themselves: but
they measuring themselves by
themselves, and comparing them-
selves among themselves, are
not wise.

13 But we will not boast of
things without our measure,
but according to the measure
of the rule which God hath di-
tributed to us, a measure to
reach even unto you.

14 For we stretch not our selves beyond our measure, as though we reached not unto you; for we are come as far as to you also, in *preaching* the gospel of Christ:

15 Not boasting of things without our measure, *that is*, of other mens labours; but having hope when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the regions beyond you, and not to boast in another mans line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAP. XI.

Would to God you could bear with me a little in my folly, and indeed bear with me.

1 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

2 But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

3 For if he that cometh, preacheth another Jesus whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

4 For I suppose I was not a whit behind the very chiefest apostles.

5 But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

6 Have I committed an offence in abusing my self, that you might be exalted, because I have preached to you the gospel of God freely?

7 I robbed other churches, taking wages of them, to do you service.

8 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all things I have kept my self from being burdensome unto you, and so will I keep my self.

9 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

10 Wherefore? because I love you not? God knoweth.

11 But what I do, that I will do, that I may cut off occasion from them which desire occasion, that wherein they glory, they may be found even as we.

12 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

13 And no marvel; for Satan himself is transformed into an angel of light.

14 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

15 I say again, Let no man think me a fool, if otherwise, yet as a fool receive me, that I may boast my self a little.

16 That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.

17 Seeing that many glory after the flesh, I will glory also.

18 For ye suffer fools gladly, seeing ye your selves are wise.

19 For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

20 I speak as concerning reproach, as though we had been weak: howbeit, whereinsoever any is bold, (I speak foolishly) I am bold also.

22 Are they Hebrews? No, I am
I: are they Israelites? No, I am
are they the seed of Abraham?
No, I am I:

23 Are they ministers of Christ?
(I speak as a fool) I am more:
in labours more abundant; in
stripes above measure, in perils
more frequent, in deaths oft:
24 Of the Jews five times re-
ceived I forty stripes save one.

25 Thrice was I beaten with
rods, once was I stoned, thrice I
suffered shipwreck, a night and
a day I have been in the deep:

26 In journeying often, in pe-
rils of waters, in perils of rob-
bers, in perils by mine own coun-
trymen, in perils by the heathen,
in perils in the city, in perils in
the wilderness, in perils in
the sea, in perils among false
brethren;

27 In weariness and painful-
ness, in watchings often, in hun-
ger and thirst, in fastings often,
in cold and nakedness.

28 Besides those things that
are without, that which cometh
upon me daily, the care of all
the churches:

29 Who is weak, and I am
not weak; who is offended, and
I burn not?

30 If I must needs glory, I
will glory of the things which
concern mine infirmities.

31 The God and Father of our
Lord Jesus Christ, which is
blessed for evermore knoweth
that I lie not.

32 In Damascus the gover-
nour under Aretus the king,
kept the city of the Damascenes
with a garison desirous to ap-
prehend me:

33 And through a window
in a basket was I let down by
the wall, and escaped his hands.

C. H. A. P. XII.
IT is not expedient for me
I doubtless to glory: I will
come to visions and revelations
of the Lord.

2 I knew a man in Christ
above fourteen years ago (whe-
ther in the body, I cannot tell;
or whether out of the body, I

cannot tell: God knoweth)
such an one caught up to the
third heaven.

3 And I knew such a man
(whether in the body, or out
of the body, I cannot tell: God
knoweth)

4 How that he was caught
up into paradise, and heard un-
speakable words, which it is
not lawful for a man to utter.

5 Of such an one will I glo-
ry: yet of my self I will not
glory, but in mine infirmities.

6 For though I would desire
to glory, I shall not be a fool;
for I will say the truth: but
now I forbear, lest any man
should think of me above that
which he seeth me to be, or
that he heareth of me.

7 And lest I should be exalted
above measure through the a-
bundance of the revelations,
there was given to me a thorn
in the flesh, the messenger of
Satan to buffet me, lest I should
be exalted above measure.

8 For this thing I besought
the Lord thrice, that it might
depart from me.

9 And he said unto me, My
grace is sufficient for thee: for
my strength is made perfect in
weakness. Most gladly there-
fore will I rather glory in my
infirmities, that the power of
Christ may rest upon me.

10 Therefore I take pleasure
in infirmities, in reproaches, in
necessities, in persecutions, in
distresses for Christs sake: for
when I am weak, then am I
strong.

11 I am become a fool in glo-
rying, ye have compelled me:
for I ought to have been com-
mended of you: for in nothing
am I behind the very chiefest
apostles, though I be nothing.

12 Truly the signs of an apo-
stle were wrought among you
in all patience, in signs and
wonders, and mighty deeds.

13 For what is it where-
in ye were inferiour to o-
ther churches, except it be
that I my self was not burden-

come to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you; for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with him I sent a brother: did Titus make a gain of you? waited we not in the same spirit? walked we not in the same steps?

19 Again, think you that we excuse our selves unto you? we speak before God in Christ; but we do all things, dearly beloved, for your edifying.

20 For I fear, lest when I come I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, wranglings, wraths, selfishs, backbitings, whisperings, swellings, tumults:

21 And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

C H A P. XIII.

This is the third time I am coming to you: in the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you as if I were present the second time; and being absent, now I write to them which heretofore have sinned, and to all other, that if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him, by the power of God towards you.

5 Examine your selves, whether ye be in the faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobrates?

6 But I trust that ye shall know that we are not reprobrates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobrates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad when we are weak, and ye are strong: and this also we wish, even your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the holy Ghost, be with you all. Amen.

The second Epistle to the Corinthians, was written from Philippi, a city of Macedonia, by Titus and Lucius.

The Epistle of P. AUL the Apostle, to the GALATIANS.

C H A P. I.

PAUL an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)

1 And all the brethren which are with me, unto the churches of Galatia:

2 Grace be to you, and peace from God the Father, and from our Lord Jesus Christ,

3 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God, and our Father:

4 To whom be glory for ever and ever. Amen.

5 I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel:

6 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

7 But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.

8 As we said before, so say I now again, if any man preach any other gospel unto you, than that ye have received, let him be accursed.

9 For do I now persuade men, or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

10 But I certify you brethren, that the gospel which was preached of me is not after man.

11 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

12 For ye have heard of my conversation in time past, in the Jews religion, how that beyond measure I persecuted the church of God, and wasted it:

13 And profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

14 But when it pleased God, who separated me from my mothers womb, and called me by his grace,

15 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

16 Neither went I up to Jerusalem, to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

17 Then after three years I went up to Jerusalem, to see Peter, and abode with him fifteen days.

18 But other of the apostles saw I none, save James the Lords brother.

19 Now the things which I write unto you, behold, before God, I lie not.

20 Afterwards I came into the regions of Syria and Cilicia,

21 And was unknown by face unto the churches of Judea, which were in Christ.

22 But they had heard only, That he which persecuted us in times past, now preacheth the faith which once he destroyed.

23 And they glorified God in me.

C H A P. II.

Then fourteen years after, I went up again to Jerusalem, with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately so them which were of reputation, lest by any means I should run, or had run in vain.

3 But neither Titus who was with me, being a Greek, was compelled to be circumcised:

4 And

4 And that because of false brethren unawares brought in, who came in privily to spie out our liberty which we have in Christ Jesus, that they might bring us into bondage :

5 To whom we gave place by subjection, no not for an hour, that the truth of the gospel might continue with you.

6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me : God accepteth no mans person.) for they who seemed to be somewhat, in conference added nothing to me.

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

10 Only they would that we should remember the poor, the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly, according to the truth of the gospel, I

Of justification.
said unto Peter before them all, If thou being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We who are Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ; that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: Nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness comes by the law, then Christ is dead in vain.

CHAP. III.

O Foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if it be yet in vain.

5 He therefore that ministereth

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to you the Spirit, and worketh miracles among you, *can he be* by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore, that they which are of faith, the same are the children of Abraham.

8 And the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

9 So then they which be of faith, are blessed with faithful Abraham.

10 For as many as are of the works of the law, are under the curse: for it is written, Cursed ~~is~~ every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, *is* evident: for, The just shall live by faith.

12 And the law is not of faith: but the man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed ~~is~~ every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; though it be but a mans covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot dis-

annul, that it should make the promise of none effect.

18 For if the inheritance be of the law, it ~~is~~ no more of promise: but God gave *it* to Abraham by promise.

19 Wherefore then, *saith* the law? It was added because of transgressions, till the seed should come, to whom the promise was made, *and it was ordained* by angels in the hand of a mediator.

20 Now a mediator is not a mediator of one, but God is one.

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith, which should afterwards be revealed.

24 Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a school-master.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ, have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye be Christs, then are ye Abrahams seed, and heirs according to the promise.

CHAPTER IV.

NOW I say, that the heir as long as he is a child, differeth nothing from a servant, though he be lord of all.

1 But is under tutors and governors,

Galatians. *from the law*
venuous, until the time appointed of the father.

2 Even so we, when we were children, were in bondage under the elements of the world:

3 But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law,

4 To redeem them that were under the law, that we might receive the adoption of sons.

5 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

6 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

7 Howbeit, then when ye knew not God, ye did service unto them which by nature are no gods.

8 But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage?

9 Ye observe days, and months, and times, and years,

10 I am afraid of you, lest I have bestowed upon you labour in vain.

11 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

12 Ye know how through infirmity of the flesh, I preached the gospel unto you at the first.

13 And my temptation which was in my flesh, ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

14 Where is then the blessedness you spake of? for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me.

15 Am I therefore become your enemy, because I tell you the truth?

16 They zealously affect you, but not well; yes, they would

Galatians. *from the law*
exclude you, that you might affect them.

17 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

18 My little children, of whom I travail in birth again, until Christ be formed in you,

19 I desire to be present with you now, and to change my voice, for I stand in doubt of you.

20 Tell me ye that desire to be under the law, do ye not hear the law?

21 For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free woman.

22 But he who was of the bond-woman, was born after the flesh: but he of the free-woman, was by promise.

23 Which things are an allegory: for these are the two covenants, the one from the mount Sinai, which gendereth to bondage, which is Agar.

24 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

25 But Jerusalem which is above, is free, which is the mother of us all.

26 For it is written, Rejoyce thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

27 Now we, brethren, as Isaac was, are the children of promise.

28 But as then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now.

29 Nevertheless, what saith the scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman.

30 So then, brethren, we are not children of the bond-woman, but of the free.

CHAR.

C H A P. V.

STand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

1 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

2 For I testify again to every man that is circumcised, that he is a debtour to do the whole law.

3 Christ is become of no effect unto you, whosoever of you are justified by the law, ye are fallen from grace.

4 For we through the Spirit wait for the hope of righteousness by faith.

5 For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.

6 Ye did run well, who did hinder you, that ye should not obey the truth?

7 This perswasion cometh not of him that calleth you.

8 A little leaven leaveneth the whole lump.

9 I have confidence in you through the Lord, that you will be none otherwise minded: but he that troubleth you, shall bear his judgment, whosoever he be.

10 And I brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

11 I would they were even cut off which trouble you.

12 For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

13 For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thy self.

14 But if ye bite and devour one another, take heed that ye be not consumed one of another.

15 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

16 For the flesh lusteth against

the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would.

17 But if ye be led by the Spirit, ye are not under the law.

18 Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness,

19 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

20 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God.

21 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

22 Meekness, temperance: against such there is no law.

23 And they that are Christ's, have crucified the flesh, with the affections and lusts.

24 If we live in the Spirit, let us also walk in the Spirit.

25 Let us not be desirous of vain glory, provoking one another, envying one another.

C H A P. VI.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thy self, lest thou also be tempted.

2 Bear ye one anothers burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word, communicate unto him that teacheth, in all good things.

7 Be not deceived; God is not

not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the

law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Unto the Galatians, written from Rome.

¶ The Epistle of PAUL the Apostle to the EPHESIANS.

CHAP. I.

Paul an apostle of Jesus Christ, by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4 According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved:

7 In whom we have redem-

ption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded towards us in all wisdom and prudence,

9 Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself:

10 That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye also trusted after that ye heard the word

of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation, in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power;

20 Which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenly places,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all things under his feet, and gave him to be the head over all things to the church.

23 Which is his body, the fulness of him that filleth all in all.

CHAP. II.

And you *be* quickened, who were dead in trespasses and sins.

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air,

the spirit that now worketh in the children of disobedience.

3 Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (-by grace ye are saved-)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

7 That in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus.

8 For by grace are ye saved, through faith; and that not of your selves: it is the gift of God:

9 Not of works, lest any man should boast:

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15 Having abolished in his flesh

the hidden mystery.

Ephesians.

Confidence by faith.

flesh the enmity, *even* the law of commandments, contained in ordinances, for to make in himself of twain, one new man, so making peace ;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby :

17 And came, and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have an access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God ;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone ;

21 In whom all the building fitly framed together, groweth unto an holy temple in the Lord :

22 In whom you also are builded together for an habitation of God through the Spirit.

CHAP. III.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles ;

2 If ye have heard of the dispensation of the grace of God, which is given me to you-ward :

3 How that by revelation he made known unto me the mystery, (as I wrote afore in few words,

4 Whereby when ye read ye may understand my knowledge in the mystery of Christ)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit ;

6 That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel :

7 Whereof I was made a minister, according to the gift of the grace of God given unto me, by the effectual working of his power,

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unspeakable riches of Christ ;

9 And to make all men see, what is the fellowship of the mystery, which from the beginning of the world, hath been hid in God, who created all things by Jesus Christ :

10 To the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord :

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man ;

17 That Christ may dwell in your hearts by faith ; that ye being rooted and grounded in love,

18 May be able to comprehend with all saints, what is the breadth, and length, and depth, and height ;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

CHAP.

CHAP. IV.

Therefore the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called,

1 With all lowliness and meekness, with long-suffering, forbearing one another in love,

2 Endeavouring to keep the unity of the spirit in the bond of peace.

3 There is one body, and one spirit, even as ye are called in one hope of your calling,

4 One Lord, one faith, one baptism,

5 One God and Father of all, who is above all, and through all, and in you all.

6 But unto every one of us is given grace, according to the measure of the gift of Christ.

7 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

8 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

9 He that descended, is the same also that ascended up far above all heavens, that he might fill all things)

10 And he gave some apostles: and some, prophets: and some, evangelists: and some, pastors and teachers,

11 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

12 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

13 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive:

14 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

15 From whom the whole body fitly joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in love.

16 This I say therefore and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind,

17 Having the understanding darkned, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart:

18 Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

19 But ye have not so learned Christ,

20 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

21 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts:

22 And be renewed in the spirit of your mind,

23 And that ye put on the new man, which after God is created in righteousness, and true holiness.

24 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

25 Be ye angry and sin not: let not the sun go down upon your wrath:

26 Neither give place to the devil.

27 Let him that stole, steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

28 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

29 And

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice.

32 And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christs sake hath forgiven you.

CHAP. V.

BE ye therefore followers of God, as dear children;

2 And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints:

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.

5 For this ye know, that no whoremonger, nor uncleanness, nor covetous man who is an idolater, hath any inheritance in the kingdom of Christ, and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light,

9 (For the fruit of the Spirit is in all goodness, and righteousness, and truth)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest, is light.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit:

19 Speaking to your selves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord,

20 Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ;

21 Submitting your selves one to another in the fear of God;

22 Wives submit your selves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body.

24 Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it, with the washing of water by the word,

27 That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himself.

29 For no man ever yet hated

and of children.

his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless, let every one of you in particular, so love his wife even as himself; and the wife see that she reverence her husband.

CHAP. VI.

Children, obey your parents in the Lord: for this is right.

2 Honour thy father and mother (which is the first commandment with promise)

3 That it may be well with thee, and thou mayest live long on the earth.

4 And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ:

6 Not with eye-service, as men please, but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

9 And ye masters, do the same things unto them, forbearing threatening: knowing that your master also is in heaven, neither is there respect of persons with him.

10 Finally my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of

Chap. vi.

The Christian armour.

God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel:

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, and how I do, Tychicus a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace be to the brethren, and love, with faith from God the Father, and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

¶ Written from Rome unto the Ephesians, by Tychicus.

The Epistle of **PAUL** the Apostle, to the
PHILIPPIANS.

C H A P. I.

PAUL and Timotheus the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons:

Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

I thank my God upon every remembrance of you,

(Always in every prayer of mine for you all making request with joy)

For your fellowship in the gospel, from the first day until now.

Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ:

Even as it is meet for me so think this of you all, because I have you in my heart, in as much as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

For God is my record, how greatly I long after you all, in the bowels of Jesus Christ.

And this I pray, that your love may abound yet more and more in knowledge, and in all judgment;

That ye may approve things that are excellent; that ye may be sincere, and without offence till the day of Christ;

Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

But I would ye should understand, brethren, that the things which happened unto me, have fallen out rather unto the furtherance of the gospel:

So that my bonds in Christ are manifest in all the palace, and in all other places;

And many of the brethren in the Lord waxing confident

by my bonds, are much more bold to speak the word without fear.

Some indeed preach Christ even of envy and strife; and some also of good will.

The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

But the other of love, knowing that I am set for the defence of the gospel.

What then? notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

According to my earnest expectation, and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death.

For to me to live is Christ, and to die is gain.

But if I live in the flesh, this is the fruit of my labour: yet what I shall choose, I wot not.

For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better:

Nevertheless, to abide in the flesh is more needful for you.

And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith:

That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that

that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel.

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.

30 Having the same conflict which ye saw in me, and now hear to be in me.

CHAP. II.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

1 Fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind.

2 Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves.

3 Look not every man on his own things, but every man also on the things of others.

4 Let this mind be in you, which was also in Christ Jesus:

5 Who being in the form of God, thought it not robbery to be equal with God:

6 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

7 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

8 Wherefore God also hath highly exalted him, and given him a name which is above every name:

9 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

10 And that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.

11 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

12 For it is God which worketh in you, both to will and to do of his good pleasure.

13 Do all things without murmurings and disputings.

14 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world:

15 Holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

16 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

17 For the same cause also do ye joy, and rejoice with me.

18 But I trust in the Lord Jesus, to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

19 For I have no man like-minded, who will naturally care for your state.

20 For all seek their own, not the things which are Jesus Christ's.

21 But ye know the proof of him, that as a son with the father, he hath served with me in the gospel.

22 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

23 But I trust in the Lord, that I also my self shall come shortly.

24 Yet I supposed it necessary to send to you Epaphroditus, my brother and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants.

25 For he longed after you all, and was full of heaviness, because

cause that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him, and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that when ye see him again, ye may rejoyce, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness, and hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life to supply your lack of service toward me.

CHAP. III.

Finally, my brethren, rejoyce in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

1 Beware of dogs, beware of evil workers, beware of the concision.

2 For we see the circumcision, which worship God in the spirit, and rejoyce in Christ Jesus, and have no confidence in the flesh:

3 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

4 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law, a Pharisee;

5 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

6 But what things were gain to me, those I counted loss for Christ.

7 Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but

loss, that I may win Christ, *And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*

8 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

9 If by any means I might attain unto the resurrection of the dead:

10 Not as though I had already attained; either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

11 Brethren, I count not myself to have apprehended: but *this one thing I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

12 I press toward the mark, for the prize of the high calling of God in Christ Jesus.

13 Let us therefore as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

14 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

15 Brethren, be followers together of me, and mark them which walk so, as ye have us for an example.

16 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

17 Whose end is destruction, whose God is their belly: and whose glory is in their shame, who mind earthly things).

18 For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ:

19 Who shall change our vile body, that it may be fashioned like

Christ Gods image,

Chap. iv.

and head of the church.

like unto his glorious body, according to the working where- by he is able even to subdue all things unto himself.

C H A P. IV.

Therfore my brethren, dearly beloved, and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

1 I beseech Euodius, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I intreat thee also, true yoke-fellow; help these women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life.

4 Rejoyce in the Lord alway: and again I say, Rejoyce.

5 Let your moderation be known unto all men. The Lord is at hand.

6 Be careful for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.

7 And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.

9 Those things which ye have both learned and received, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again, wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned in whatsoever state I am, therein to be content.

12 I know both how to be abased, and I know how to abound: every where, and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding, ye have well done, that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

19 But my God shall supply all your need according to his riches in glory, by Christ Jesus.

20 Now unto God and our Father be glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cæsars household.

23 The grace of our Lord Jesus Christ be with you all. Amen.

¶ It was written to the Philippians from Rome, by Epaphroditus.

**The Epistle of P A U L the Apostle, to the
COLOSSIANS.**

C H A P. I.

PAUL an apostle of Jesus Christ by the will of God, and Timothy our brother.

2 To the saints and faithful brethren in Christ, which are at Colossæ: Grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

3 We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you:

4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints;

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel:

6 Which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth.

7 As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom, and spiritual understanding:

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the

kingdom of his dear Son:

14 In whom we have redemption through his blood, even the forgiveness of sins.

15 Who is the image of the invisible God, the first-born of every creature:

16 For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence.

19 For it pleased the Father, that in him should all fulness dwell.

20 And (having made peace through the blood of his cross) by him to reconcile all things unto himself, by him, I say, whether they be things in earth, or things in heaven.

21 And you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled;

22 In the body of his flesh through death, to present you holy and unblameable, and unreprouvable in his sight.

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister.

24 Who now rejoyce in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his bodies sake, which is the church:

25 Whereof I am made a minister according to the dispensation

on of God, which is given to me for you, to fulfil the word of God,

16 *Even* the mystery which hath been hid from ages, and from generation, but now is made manifest to his saints:

17 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

18 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

19 Whereunto I also labour, striving according to his working, which worketh in me mightily.

CHAP. II.

FOR I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh:

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ.

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ:

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him,

which is the head of all principality and power.

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ:

12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

13 And you being dead in your sins, and the uncircumcision of your flesh, hath he quickned together with him, having forgiven you all trespasses,

14 Blotting out the hand-writing of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his cross:

15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat or in drink, or in respect of an holy-day, or of the new-moon, or of the sabbath-days:

17 Which are a shadow of things to come, but the body of Christ.

18 Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.

19 And not holding the head, from which all the body by joynts and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the rudiments of the world; why, as though living in the world, are ye subject to ordinances,

21 (Touch not, taste not, handle not:

22 Which all are to perish with the using) after the commandments and doctrines of men?

21 Which things have indeed a shew of wisdom in will-worship and humility, and neglecting of the body, not in any honour to the satisfying of the flesh.

G H A P. III.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ who is our life, shall appear, then shall ye also appear with him in glory.

5 Mortifie therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry :

6 For which things sake, the wrath of God cometh on the children of disobedience.

7 In the which ye also walked sometime, when ye lived in them.

8 But now you also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lye not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new man, which is renewed in knowledge, after the image of him that created him.

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond, nor free: but Christ is all, and in all.

12 Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

14 And above all these things, put on charity, which is the

bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom, teaching, and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit your selves unto your own husbands, as it is fit in the Lord.

19 Husbands, love your wives, and be not bitter against them.

20 Children, obey your parents in all things: for this is well pleasing unto the Lord.

21 Fathers, provoke not your children to anger, lest they be discouraged.

22 Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing God:

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

24 Knowing, that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong, shall receive for the wrong which he hath done: and there is no respect of persons.

G H A P. IV.

Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven.

2 Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That

Pauls
That I may make it manifest, as I ought to speak.

5 Walk in wisdom unto them that are without, redeeming the time.

6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister, and fellow-servant in the Lord :

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts :

9 With Onesimus a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

10 Aristarchus my fellow-prisoner saluteth you, and Marcus sisters son to Barnabas, (touching whom ye received commandments, if he come unto you, receive him)

11 And Jesus, which is called Justus, who are of the circumcision. These only are my fellow workers unto the kingdom of God, which have been a

comfort unto me.

12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect, and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.

14 Luke the beloved physician, and Demas greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read amongst you, cause that it be read also in the church of the Laodiceans, and that ye likewise read the epistle from Laodicea.

17 And say to Archippus, Take heed to the ministry, which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

¶ Written from Rome to the Colossians, by Tychicus and Onesimus.

¶ The first Epistle of P A U L the Apostle, to the T H E S S A L O N I A N S.

C H A P. I.

Paul and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father, and in the Lord Jesus Christ: Grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers,

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope, in our Lord Jesus Christ, in the sight of God and our Father :

4 Knowing brethren beloved, your election of God.

5 For our gospel came not unto you in word only, but also in power, and in the holy ghost, and in much assurance, as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the holy ghost :

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad, so that we need not to speak any thing.

9 For they themselves shew of us, what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God,

10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus which delivered us from the wrath to come.

C H A P. II.

FOR your selves, brethren, know our entrance in unto you, that it was not in vain:

1 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

2 For our exhortation was not of deceit, nor of uncleanness, nor in guile:

3 But as we were allowed of God to be put in trust with the gospel, even so we speak, not as plicating men, but God, which trieth our hearts:

4 For neither at any time used we flattering words, as ye know, nor a clothe of covetousness; God is witness.

5 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

6 But we were gentle among you, even as a nurse cherisheth her children:

7 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

8 For ye remember, brethren, our labour and travel: for night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

9 Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved our selves among you that believe:

10 As you know, how we

exhorted, and comforted, and charged every one of you, (as a father doth his children)

11 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

12 For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.

13 For ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus: for ye also have suffered like things of your own country-men, even as they have of the Jews:

14 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

15 Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

16 But we, brethren, being taken from you for a short time, in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

17 Wherefore we would have come unto you (even I Paul) once and again; but Satan hindered us.

18 For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming?

19 For ye are our glory and joy.

C H A P. III.

Wherefore when we could no longer forbear, we thought it good to be left at Athens alone:

2 And sent Timotheus our brother and minister of God, and our fellow-labourer in the gospel of Christ, to establish you.

you, and to comfort you concerning your faith.

3 That no man should be moved by these afflictions: for your selves know, that we are appointed thereunto.

4 For verily when we were with you, we told you before, that we should suffer tribulations, even as it came to passe, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:

7 Therefore, brethren, we were comforted over you in all our affliction and distress, by your faith:

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God,

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ direct our way unto you.

12 And the Lord make you to increase and abound in love one towards another, and towards all men, even as we do towards you:

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

CHAPTER IV.

Furthermore then we beseech you brethren, and exhort you by the Lord Jesus, that as ye have received of us, how

you ought to walk, and to please God, so ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, even your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you, and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

9 But as touching brotherly love, ye need not that I write unto you: for ye your selves are taught of God to love one another.

10 And indeed ye do it towards all the brethren which are in all Macedonia: but we beseech you brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands (as we commanded you)

12 That ye may walk honestly towards them that are without, and that ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first:

17 Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

CHAP. V.

BUt of the times and the seasons, brethren, ye have no need that I write unto you.

2 For your selves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travell upon a woman with child, and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as do others, but let us watch and be sober.

7 For they that sleep, sleep in the night, and they that be drunken, are drunken in the night.

8 But let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

10 Who died for us, that whether we wake or sleep, we should live together with him.

11 Wherefore comfort your selves together, and edifie one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their works sake. And be at peace among your selves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men.

15 See that none render evil for evil unto any man: but ever follow that which is good, both among your selves and to all men.

16 Rejoyce evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the spirit.

20 Despise not prophesyings.

21 Prove all things: hold fast that which is good.

22 Abstain from all appearances of evil.

23 And the very God of peace sanctifie you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful is he that calleth you, who also will do it.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I charge you by the Lord, that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ be with you. Amen.

¶ The first Epistle unto the Thessalonians, was written from Athens.

**The Second Epistle of PAUL the Apostle to the
THESSALONIANS.**

CHAP. I.

Paul, and Silvanus, and Timothy, unto the church of the Thessalonians, in God our Father and the Lord Jesus Christ :

2 Grace unto you, and peace from God our Father, and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth :

4 So that we our selves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure.

5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer :

6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you ;

7 And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels,

8 In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ :

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power ;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe, (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of his calling, and fulfil all the good pleasure of his goodness, and the work of faith with power :

12 That the name of our Lord

Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

CHAP. II.

Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means : for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition :

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, (shewing himself that he is God.

5 Remember ye not that when I was yet with you, I told you these things ?

6 And now ye know what he withholdeth, that he might be revealed in his time.

7 For the mystery of iniquity doth already work : only he who now letteth, will let, until he be taken out of the way.

8 And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming :

9 Even him whose coming is after the working of Satan, with all power, and signs, and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie :

12 That they all might be damned, who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth :

14 Whereunto he called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God even our Father which hath loved us, and hath given us everlasting consolation, and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

C H A P III.

Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you ;

2 And that we may be delivered from unreasonable and wicked men : for all men have not faith.

3 But the Lord is faithful, who shall stablish you, and keep you from evil.

4 And we have confidence in the Lord touching you, that ye both do, and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from every

brother that walketh disorderly, and not after the tradition which he received of us.

7 For your selves know how ye ought to follow us : for we behaved not our selves disorderly among you,

8 Neither did we eat any mans bread for nought ; but wrought with labour and travel night and day, that we might not be chargeable to any of you :

9 Not because we have not power, but to make our selves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busie bodies.

12 Now them that are such we command, and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count him not as an enemy, but admonish him as a brother.

16 Now the Lord of peace himself give you peace always, by all means. The Lord be with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle : so I write ;

18 The grace of our Lord Jesus Christ be with you all. Amen.

9 The second Epistle to the Thessalonians was written from Athens.

The First Epistle of PAUL the Apostle to TIMOTHY.

CHAP. I.

Paul an apostle of Jesus Christ, by the commandment of God our Saviour, and Lord Jesus Christ, *which is our hope;*

2 Unto Timothy, my own son in the faith: Grace, mercy, and peace from God our Father, and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither give heed to fables, and endless genealogies, which minister questions, rather than godly edifying, which is in faith: *so do.*

5 Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned:

6 From which some having swerved, have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers,

10 For whoremongers, for them that defile themselves with mankind, for men stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine,

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious. But I obtained mercy, because I did it ignorantly in unbelief:

14 And the grace of our Lord was exceeding abundant with faith, and love which is in Christ Jesus.

15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.

16 Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare,

19 Holding faith and a good conscience, which some having put away, concerning faith have made shipwrack.

20 Of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.

CHAP. II.

I Exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men:

2 For kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this is good and acceptable in the sight of God our Saviour:

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For there is one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher and an apostle (I speak the truth in Christ, and lie not) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting:

9 In like manner also, that women adorn themselves in modest apparel, with shamefastness and sobriety: not with broidered hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived, was in the transgression.

15 Notwithstanding she shall be saved in child-bearing, if they continue in faith, and charity, and holiness with sobriety.

CHAP. III.

This is a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous;

4 One that ruleth well in his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil.

7 Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil.

8 Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre,

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children, and their own houses well.

13 For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith, which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

CHAP. IV.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

3 Speak,

Of departing from the faith. Chap. V.

2 Speaking lies in hypocrisie, having their conscience seared with a hot iron;

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God, and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives fables, and exercise thyself rather unto godliness.

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This is a faithful saying, and worthy of all acceptation.

10 For therefore we both labour, and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate upon these things, give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto thy doctrine;

continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

CHAP. V.

Rebuke not an elder, but instruct him as a father, and the younger men as brethren;

2 The elder women as mothers, the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure, is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number, under threescore years old, having been the wife of one man,

10 Well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the saints feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal, they learn to be idle, wandering about from house to house, and not only idle, but tattlers also, and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth, have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn: and, The labourer is worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other mens sins: keep thy self pure.

23 Drink no longer water, but use a little wine for thy stomachs sake, and thine often infirmities.

24 Some mens sins are open beforehand, going before to judgment, and some men they follow after.

25 Likewise also the good works of some are manifest beforehand, and they that are otherwise cannot be hid.

CHAP. VI.

Let as many servants as are under the yoke, count their own masters worthy of all honour, that the name of God, and his doctrine be not blasphemed.

2 And they that have believing masters, let them not despise them, because they are brethren: but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6 But godliness with contentment is great gain.

7 For we brought nothing into this world, and it is certain we can carry nothing out.

8 And having food and raiment, let us be therewith content.

9 But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession:

14 That

14 That thou keep *the* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy:

18 That they do good, that

they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science, falsely so called:

21 Which some professing, have erred concerning the faith, Grace be with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

¶ The Second Epistle of P A U L the Apostle, to T I M O T H Y.

C H A P. I.

PAUL an apostle of Jesus Christ, by the will of God, according to the promise of life, which is in Christ Jesus;

2 To Timothy my dearly beloved son: Grace, mercy, and peace from God the Father, and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day:

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy:

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee, by the putting on of my hands.

7 For God hath not given us the spirit of fear; but of

power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel, according to the power of God;

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things; nevertheless, I am not ashamed: for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound

sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee, keep by the holy Ghost, which dwelleth in us.

15 This thou knowest, that all they which are in Asia, be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain.

17 But when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him that he may find mercy of the Lord in that day: And in how many things he ministered unto me at Ephesus, thou knowest very well.

CHAP. II.

Thou therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth, entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, yet is he not crowned except he strive lawfully.

6 The husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ of the seed of David, was raised from the dead, according to my gospel:

9 Wherein I suffer trouble as an evil-doer, unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elects sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory.

11 It is a faithful saying. For if we be dead with him, we shall also live with him:

12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:

13 If we believe not, yet he abideth faithful; he cannot deny himself.

14 Of these things put them in remembrance, charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers.

15 Study to shew thy self approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane and vain babblings; for they will increase unto more ungodliness.

17 And their word will eat as doth a canker: of whom is Hymeneus and Philetus;

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood, and of earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the masters use, and prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

Enemies of the truth.

Chap.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

C H A P. III.

THis know also, that in the last days perilous times shall come.

1 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

2 Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

3 Traitors, heady, high minded, lovers of pleasures more than lovers of God;

4 Having a form of godliness, but denying the power thereof: from such turn away.

5 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

6 Ever learning, and never able to come to the knowledge of the truth.

7 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

8 But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.

9 But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

10 Persecutions, afflictions, which came unto me at Antioch,

11, 12, 13, 14. *Paul's charge to Timothy.*
at Iconium, at Lystra, what persecutions I endured: but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus, shall suffer persecution.

13 But evil men, and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the thing which thou hast learned, and hast been assured of, knowing of whom thou hast learned them;

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works.

C H A P. IV.

I Charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom:

1 Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

2 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.

3 And they shall turn away their ears from the truth, and shall be turned unto fables.

4 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

5 For I am now ready to be offered, and the time of my departure is at hand.

6 I have fought a good fight, I have finished my course, I have kept the faith.

7 Henceforth there is laid up for

for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me.

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica: Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

14 Alexander the copper-smith did me much evil: the Lord reward him according to his works.

15 Of whom be thou ware also; for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all men forsook me: I pray God

that it may not be laid to their charge.

17 Notwithstanding, the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

¶ The second *Epistle* unto Timothy, ordained the first Bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

¶ The Epistle of PAUL to TITUS.

C H A P. I.

PAUL a servant of God, and an apostle of Jesus Christ, according to the faith of Gods elect, and the acknowledging of the truth, which is after godliness:

2 In hope of eternal life, which God that cannot lie, promised before the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour:

4 To Titus mine own son after the common faith: Grace, mercy, and peace from God the Father, and the Lord Jesus Christ our Saviour.

5 For this cause left I thee

in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee,

6 If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For a bishop must be blameless, as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9 Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort, and

to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, especially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies.

13 This witness is true: wherefore rebuke them sharply, that they may be found in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto the pure all things are pure: but unto them that are defiled, and unbelieving, is nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God; but in works they deny him, being abominable and disobedient, and unto every good work reprobate.

C H A P. II.

But speak thou the things which become sound doctrine:

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience:

3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity.

8 Sound speech that cannot be condemned, that he that is

of the contrary part may be ashamed, having no evil thing to say of you.

9 Exhort servants to be obedient unto their own masters, and to please them well in all things, not answering again,

10 Not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth salvation, hath appeared to all men;

12 Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ:

14 Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works.

15 These things speak and exhort, and rebuke with all authority. Let no man despise thee.

C H A P. III.

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the holy Ghost,

6 Which he shed on us abundantly, through Jesus Christ our Saviour:

7 That being justified by his grace,

grace, we should be made heirs, according to the hope of eternal life.

8 *This* is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works: these things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretick, after the first and second admonition, reject:

11 Knowing, that he that is such, is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas

unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer, and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

¶ It was written to Titus ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

¶ The Epistle of PAUL to PHILEMON.

Paul a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow-labourer,

2 And to our beloved Apphia, and Archippus our fellow-labourer, and to the church in thy house:

3 Grace to you, and peace from God our Father, and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual by the acknowledging of every good thing, which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore though I might be much bold in Christ, to enjoin thee that which is convenient,

9 Yet for love's sake I rather

beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him that is mine own bowels.

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel.

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldst receive him for ever;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as my self.

18 If he hath wronged thee,

or

Christ's coming.

or oweth thee ought, put that on mine account.

19 I Paul have written *it* with mine own hand, I will repay it : albeit I do not say to thee, how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord : refresh my bowels in the Lord.

21 Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also

a lodging: for I trust that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellow-prisoner in Christ Jesus ;

24 Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.

25 The grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

¶ The Epistle of PAUL the Apostle to the HEBREWS.

CHAP. I.

GOD who at sundry times, and in divers manners, spake in time past unto the fathers, by the prophets,

2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds,

3 Whobeing the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high :

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee ? And again, I will be to him a Father, and he shall be to me a Son ?

6 And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he* saith, Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom :

9 Thou hast loved righteousness, and hated iniquity ; therefore God *even* thy God hath appointed thee with the oyl of gladness above thy fellows.

10 And, Thou Lord in the beginning hast laid the foundation of the earth ; and the heavens are the works of thine hands.

11 They shall perish, but thou remainest : and they all shall wax old as doth a garment ;

12 And as a vesture shalt thou fold them up, and they shall be changed : but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool ?

14 Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation ?

CHAP. II.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward ;

3 How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto

unto us by them that heard him ;

4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the holy Ghost, according to his own will ;

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man that thou art mindful of him ? or the son of man, that thou visitest him ?

7 Thou madest him a little lower than the angels ; thou crownedst him with glory and honour, and didst set him over the works of thy hands :

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

9 But we see Jesus who was made a little lower than the angels, for the suffering of death, crowned with glory and honour, that he by the grace of God should taste death for every man.

10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth, and they who are sanctified, are all of one : for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold, I, and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same : that through death he might destroy him that had the power of death, that is, the devil ;

15 And deliver them who through fear of death were all their life-time subject to bondage.

16 For verily he took not on him the nature of angels ; but he took on him the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people :

18 For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

C H A P. III.

Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus ;

2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.

3 For this man was counted worthy of more glory than Moses, in as much as he who hath builded the house, hath more honour than the house.

4 For every house is builded by some man ; but he that build all things is God.

5 And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after ;

6 But Christ as a son over his own house : whose house are we, if we hold fast the confidence, and the rejoycing of the hope firm unto the end.

7 Wherefore as the holy Ghost saith, To day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness :

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in their heart, & they have not known my way.

11 So I swore in my wrath, They shall not enter into my rest.

12 Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called, To day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit, not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?

18 And to whom swore he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in, because of unbelief.

CHAP. IV.

Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

3 For we which have believed, do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

5 And in this place again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached, entered not in because of unbelief:

7 Again, he sheweth a certain day, saying in David, To day, after so long a time, as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God is quick, and powerful, and sharper than any two-edged sword, pleading even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things are naked, and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

CHAP. V.

For every high priest taken from among men, is ordained for men in things pertaining

And for babes.

ing to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity:

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself; but he that is called of God, as was Aaron:

5 So also, Christ glorified not himself, to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience, by the things which he suffered:

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered; seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have not that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk, is unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Hebrews.

The danger of apostasy.
C H A P. VI.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come;

6 If they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briars, is rejected, and is nigh unto cursing; whose end is to be burned.

9 But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence; to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them, who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could

could swear by no greater; he swore by himself;

14 Saying, Surely, blessing, I will bless thee, and multiplying, I will multiply thee.

15 And so after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

17 Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which hope we have as an anchor of the soul; both sure and stedfast, and which entereth into that within the veil,

20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

CHAP. VII.

For this Melchisedec king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him:

2 To whom also Abraham gave a tenth part of all: first being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace:

3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually.

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people, according to the

law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction, the less is blessed of the better.

8 And here men that die receive tithes: but there he receiveth them, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also who receiveth tithes, paid tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the altar.

14 For it is evident that our Lord sprang out of Juda: of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there appeareth another priest,

16 Who is made not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

19 For the law made nothing

perfect, but the bringing in of a better hope *did*, by the which we draw nigh unto God.

20 And in as much as not without an oath *he was made priest*,

21 (For those priests were made without an oath: but this with an oath, by him that said unto him, The Lord swart, and will not repent, Thou art a priest for ever after the order of Melchisedec)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this man, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens,

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the peoples: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath which was since the law, *maketh* the Son, who is consecrated for evermore.

CHAP. VIII.

NOW of the things which we have spoken, *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity

that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God, when he was about to make the tabernacle. For see (saith he) *that thou make* all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first covenant had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, (saith the Lord) when I will make a new covenant with the house of Israel, and with the house of Judah:

9 Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

The rites.

Chap. IX.

of the Law.

13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away.

CHAP. IX.

Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made, the first wherein was the candlestick, and the table, and the shew-bread, which is called the sanctuary.

3 And after the second veil, the tabernacle, which is called the holiest of all :

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aarons rod that budded, and the tables of the covenant ;

5 And over it the cherubims of glory shadowing the mercy-seat : of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God :

7 But into the second went the high priest alone, once every year, not without blood, which he offered for himself, and for the errors of the people.

8 The holy Ghost this signifying, that the way into the holiest of all, was not yet made manifest, while as the first tabernacle was yet standing :

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience,

10 Which stood only in meats, and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation.

11 But Christ being come an high priest of good things to

come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building ;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

13 For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh ;

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God ?

15 And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called, might receive the promise of eternal inheritance.

16 For where a testament is, there must also of necessity be the death of the testator.

17 For a testament is of force after men are dead : otherwise it is of no strength at all, whilst the testator liveth.

18 Whereupon neither the first testament was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves, and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This is the blood of the testament which God hath enjoined unto you.

21 Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood, and without shedding of blood is no remission.

23 It was therefore necessary

The weakness of

Hebrews

the law-sacrifices

that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven it self: now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place, every year with blood of others:

26 (For then must he often have suffered since the foundation of the world) but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation.

C H A P. X.

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

1 For then would they not have ceased to be offered? because that the worshippers once purged, should have had no more conscience of sins.

2 But in those sacrifices there is a remembrance again made of sins every year.

3 For it is not possible that the blood of bulls and of goats, should take away sins.

4 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me:

5 In burnt-offerings and sacrifices for sin thou hast had no pleasure:

7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8 Above, when he said, Sacrifice, and offering, and burnt-offerings, and offering for sin thou wouldst not, neither hadst pleasure therein, (which are offered by the law;)

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.

11 And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God:

13 From henceforth expecting till his enemies be made his foot-stool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 Whereof the holy Ghost also is a witness unto us: for after that he had said before,

16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them:

17 And their sins and iniquities will I remember no more.

18 Now, where remission of these is, there is no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way which he hath consecrated for us through the veil, that is to say, his flesh;

21 And having an high priest over the house of God:

22 Let us draw near with a true

Hold fast the faith.

Chap. XI.

How faith is.

true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our faith without wavering: (for he is faithful that promised)

24 And let us consider one another to provoke unto love, and to good works:

25 Not forsaking the assembling of our selves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

27 But a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.

28 He that despised Moses law, died without mercy, under two or three witnessess:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath troden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions:

33 Partly whilst ye were made a gazing-stock, both by reproaches and afflictions; and partly whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds; and took joyfully the spoiling of your goods, knowing in your selves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompense of reward.

36 For ye have need of patience, that after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come, will come, and will not tarry.

38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition, but of them that believe, to the saving of the soul.

CHAP. XII.

NOW faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness, that he was righteous, God testifying of his gifts: and by it he being dead, yet speaketh.

5 By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith it is impossible to please him: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.

7 By faith Noah being warned of God of things not seen as

Ed 4 yet,

The force of faith,

Hebrews.

and fruits thereof.

yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

10 For he looked for a city which hath foundations, whose builder and maker is God.

11 Through faith also Sarah her self received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things, declare plainly that they seek a country.

15 And truly if they had been mindful of that country, from whence they came out, they might have had opportunity to have returned:

16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham when he was tried, offered up Isaac: and he that had received the promises, offered up his only begot-

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob when he was a dying, blessed both the sons of Joseph, and worshipped leaning upon the top of his staff.

22 By faith Joseph when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

24 By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born, should touch them.

29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do, were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to

tell

In a short time to constancy. Chapter II.
Jehoiada the high priest, and of Gedon, and of Barak, and
of Samson, and of Jephthah, of be weaned and false in your
David also, and Samuel, and of minds. **Ye have not yet resisted un-**
the prophets: **to blood, striving against sin.**

33 Who through faith subdu-
ed kingdoms, wrought righte-
ousness, obtained promises, stop-
ped the mouth of lions,

34 Quenched the violence of
fire, escaped the edge of the
sword, out of weakness were
made strong, were valiant in
fight, turned to slay the armies
of the aliens.

35 Women received their dead,
raised to life again: and others
were tortured, not accepting de-
liverance; that they might ob-
tain a better resurrection;

36 And others had trial of
mockings, and scourgings, and
ye moreover, of bonds and im-
prisonments;

37 They were stoned, they
were slain with the sword: they
wished about in sheep-
skins, and goat-skins, being de-
stitute, afflicted, tormented:

38 (Of whom the world was
not worthy) they wandered in
deserts, and in mountains, and
in dens and caves of the earth.

39 And these all having ob-
tained a good report through
faith, received not the promise:
40 God having provided some
better thing for us, that they
without us should not be made
perfect.

CHAP. XII.

Wherefore seeing we also are
compassed about with so
great a cloud of witnesses, let
us lay aside every weight, and
the sin which doth so easily
beset us, and let us run with
patience the race that is set be-
fore us,

1 Looking unto Jesus the su-
thor, and finisher of our faith;
who for the joy that was set be-
fore him, endured the cross, de-
spising the shame, and is set
down at the right hand of the
throne of God.

2 For consider him that en-
dured such contradiction of
sinners against himself, lest ye
be wearied and false in your
minds: **Ye have not yet resisted un-**
to blood, striving against sin.
3 And ye have forgotten the
exhortation which speaketh un-
to you as unto children, My son,
despise not the chastening of
the Lord; nor shalt thou
be weary when thou art
chastened: for whom the Lord loveth
he chasteneth; and scourgeth
every son whom he receiveth.
4 If ye endure chastening, God
dealeth with you as with sons:
for what son is he whom the
father chasteneth not?
5 But if ye be without cha-
stisement, whereof all are par-
takers, then are ye bastards and
not sons.
6 Furthermore, we have had
fathers of our flesh, which cor-
rected us, and we gave them re-
verence: shall we not much ra-
ther be in subjection unto the Fa-
ther of spirits, and live?
7 For thy verily for a few
days chastened waster their own
pleasure; but he for our profit,
that we might be partakers of
his holiness.
8 Now no chastening for the
present seemeth to be joyous,
but grievous; nevertheless, af-
terward it yieldeth the peace-
able fruit of righteousness, unto
them which are exercised there-
by.
9 Wherefore lift up the hands
which hang down, and the fee-
ble knees.
10 And make straight paths
for your feet, lest that which is
lame be turned out of the way,
but let it rather be healed.
11 Follow peace with all men,
and holiness, without which no
man shall see the Lord:
12 Looking diligently, lest any
man fail of the grace of God;
lest any root of bitterness spring-
ing up, trouble you, and thereby
many be defiled:
13 Lest there be any fomi-
tious, or profane person, as
of Esau, who for one morsel of
meat, sold his birthright.

...instruments to charity. *Hebrews.* and to confess Christ.

17 For ye know, how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words, which *saith* they that heard, intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded. And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart;

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake.)

22 But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

25 See that ye refuse not him that speaketh: for if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that

those things which cannot be shaken, may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear.

29 For our God is a consuming fire.

CHAP. XIII.

Let brotherly love continue. 1 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

2 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being your selves also in the body.

4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 Let your conversation be without covetousness; and be content with such things as ye have: For he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

8 Jesus Christ the same yesterday, and to day, and for ever.

9 Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein.

10 We have an altar whereof they have no right to eat, which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp.

12 Wherefore Jesus also, that he

he might sanctifie the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.

16 But to do good, and to communicate, forget not: for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit your selves: for they watch for your souls, as they that must give account: that they may do it with joy, and not with grief: for that is unprofitable for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech you the sa-

ther to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation, for I have written a letter unto you in few words.

23 Know ye, that our brother Timothy is set at liberty, with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace be with you all. Amen.

¶ Written to the Hebrews from Italy, by Timothy.

¶ The Epistle General of JAMES.

CHAP. I.

JAMES a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.
My brethren, count it all joy when ye fall into divers temptations;

3 Knowing this, that the trying of your faith worketh patience.

4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

6 But for him ask in faith, nothing wavering: for he that wavereth, is like a wave of the sea, driven with the wind, and tossed.

7 For let not that man think

that he shall receive any thing of the Lord.

8 A double minded man is unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

with evil, neither tempteth he any man.

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift, and every perfect gift is from above, and cometh down from the Father of light, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass.

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But who so looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain.

27 Pure religion, and undefiled before God and the Father, is

this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

CHAP. II.

MY brethren, have not the faith of our Lord Jesus Christ the Lord of glory, with respect of persons.

2 For if there come unto your assembly a man with a gold ring in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, stand thou there, or sit here under my footstool:

4 Are ye not then partial in your selves, and are become judges of evil thoughts?

5 Hearken my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seat?

7 Do not they blaspheme that worthy name, by the which ye are called?

8 If ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thy self, ye do well.

9 But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For ye shall have judgment without mercy, that hath shew-

no mercy: and mercy rejoyneth against judgment.

14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food;

16 And one of you say unto them, Depart in peace, be ye warmed, and filled: notwithstanding ye give them not those things which are needful to the body; what doth it profit?

17 Even so faith, if it hath not works, is dead being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

C. H. A. P. III.

MY brethren, be not many masters; knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not

in word, the same is a perfect man, and able also to bridle the whole body.

3 Behold, we put bits in the horses mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth.

6 And the tongue is a fire, a world of iniquity: so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beast, and of birds, and of serpents, and things in the sea, is tamed, and hath been tamed of man-kind:

8 But the tongue can no man tame; it is an untuly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet water and bitter?

12 Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? so can no fountain both yield salt water and fresh.

13 Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not

not from above, but *is* earthly, sensual, devilish.

16 For where envying and strife *is*, there *is* confusion, and every evil work.

17 But the wisdom that is from above, is first pure, then peaceable, gentle, and easie to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

C H A P. IV.

From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight, and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

4 Ye adulterers, and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God.

5 Do ye think that the scripture saith in vain. The spirit that dwelleth in us lusteth to envy?

6 But he giveth more grace: wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

7 Submit your selves therefore to God, resist the devil, and he will flee from you:

8 Draw nigh to God, and he will draw nigh to you: cleanse your hands, ye sinners, and purifie your hearts, ye double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

10 Humble your selves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of ano-

ther, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one law-giver, who is able to save, and to destroy: who art thou that judgest another?

13 Go to now, ye that say, To day or to morrow, we will go into such a city, and continue there a year, and buy, and sell, and get gain:

14 Whereas ye know not what shall be on the morrow: for what *is* your life? It is even a vapour that appeareth for a little time, and then vanisheth away.

15 For that ye ought to say, If the Lord will, we shall live, and do this or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good and doeth it not, to him it is sin.

C H A P. V.

Go to now ye rich men, weep, and howl for your miseries that shall come upon you.

2 Your riches are corrupted, and your garments are moth-eaten.

3 Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entered into the ears of the Lord of Saboth.

5 Ye have lived in pleasure on the earth, and been wanton, ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned and killed the just, and he doth not resist you.

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To forbear swearing,

Chap. I.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until ye receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yes, be yes, and your nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess your faults one to another, and pray one for another, that ye may be healed: the effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.

The First Epistle general of PETER.

CHAP. I.

Peter an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations.

7 That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory at the appearing of Jesus Christ:

8 Whom having not seen,

ye

ye live, in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory: Christ the Corner Stone

8 Receiving the end of your faith, even the salvation of your souls.

9 Of which salvation the prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you.

10 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before-hand the sufferings of Christ, and the glory that should follow.

11 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you, by them that have preached the gospel unto you, with the holy Ghost sent down from heaven, which things the angels desire to look into.

12 Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ.

13 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

14 But as he which hath called you is holy, so be ye holy in all manner of conversation;

15 Because it is written, Be ye holy, for I am holy.

16 And if ye call on the Father, who without respect of persons judgeth according to every mans work, pass the time of your sojourning here in fear:

17 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

18 But with the precious blood of Christ, as of a lamb

without blemish and without spot:

19 Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you:

20 Who by him do believe in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God.

21 Having ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, so that ye love one another with a pure heart fervently:

22 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

23 For all flesh was as grass, and all the glory of man, as the flower of grass. The grass withereth, and the flower thereof falleth away:

24 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

CHAPTER II.

Wherefore laying aside all malice and all guile, and all hypocrisies, and envies, and all evil-speakinge;

2 As new-born babes desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord is gracious:

4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious,

5 Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believeth on him, shall not be confounded.

7 Unto you therefore which believe he is precious: but unto

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Obedience

Chap. 11.

them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient, whereunto also they were appointed.

9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him, who hath called you out of darkness into his marvellous light:

10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

12 Having your conversation honest among the Gentiles: that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation.

13 Submit your selves to every ordinance of man for the Lords sake: whether it be to the king as supreme;

14 Or unto governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16 As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.

17 Honour all men. Love the brotherhood. Fear God. Honour the king.

18 Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward.

19 For this is thanks-worthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

C H A P. III.

Likewise, ye wives, be in subjection to your own husbands, that if any obey not the word, they also may without the word be won by the conversation of the wife;

1 While they behold your chaste conversation coupled with fear.

2 Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel:

3 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

4 For after this manner is the old time, the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands;

5 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye

do well, and are not afraid with any amazement.

7 Likewise ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

8 Finally be ye all of one mind, having compassion on of another, love as brethren, be pitiful, be courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

13 And who is he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness sake, happy are ye: and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness, and fear:

16 Having a good conscience; that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For it is better, if the will of God be so, that ye suffer for well-doing, than for evil doing.

18 For Christ also hath once suffered for sins, the just for the unjust, (that he might bring us to God) being put to death

in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.

21 The like figure whereunto, even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto him.

C H A P. IV.

Forasmuch then as Christ hath suffered for us in the flesh, arm your selves likewise with the same mind: for he that hath suffered in the flesh, hath ceased from sin;

2 That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God.

3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings and abominable idolatries:

4 Wherein they think it strange, that you run not with them to the same excess of riot, speaking evil of you:

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore sober and watch unto prayer.

8 And

8 And above all things have fervent charity among your selves: for charity shall cover the multitude of sins.

9 Use hospitality one to another, without grudging.

10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you: as though some strange thing happened unto you.

13 But rejoice, in as much as ye are partakers of Christs sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy are ye, for the spirit of glory, and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy body in other mens matters.

16 Yet if any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalf.

17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, unto a faithful Greatour.

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind.

3 Neither as being lords over Gods heritage, but being examples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise ye younger submit your selves unto the elders: yes, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6 Humble your selves therefore under the mighty hand of God, that he may exalt you in due time.

7 Casting all your care upon him, for he careth for you.

8 Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour.

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

11 To him be glory and dominion for ever and ever. Amen.

12 By Silvanus a faithful brother unto you (as I suppose) I have written briefly, exhorting, and testifying, that this is the true grace of God wherein ye stand.

13 The church that is at Babylon elected together with you, saluteth you, and so doth Marcus my son.

14 Peter.

14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

be constant in faith.

¶ The Second Epistle general of PETER.

C H A P. I.

Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ.

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And besides this, giving all diligence, add to your faith, virtue, and to virtue, knowledge,

6 And to knowledge, temperance, and to temperance, patience, and to patience, godliness,

7 And to godliness, brotherly-kindness, and to brotherly-kindness, charity.

8 For if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things, is blind, and cannot see far off, and hath forgotten that he was purged from his old sin.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

11 For so an entrance shall be

ministry unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance:

14 Knowing that shortly, I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

15 Moreover, I will endeavour that you may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

17 For he received from God the Father, honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased.

18 And this voice which came from heaven, we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God spake

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The apostles and people
spake as they were moved by the
holy Ghost.

CHAPTER II.

But there were false prophets
also among the people, even
as there shall be false teachers
among you, who privily shall
bring in damnable heresies, even
denying the Lord that bought
them, and bring upon them-
selves swift destruction.

2 And many shall follow their
pernicious ways, by reason of
whom the way of truth shall
be evil spoken of.

3 And through covetousness
shall they with feigned words
make merchandize of you: whose
judgment now of a long time
lingreth not, and their damnation
slumbereth not.

4 For if God spared not the
angels that sinned, but cast them
down to hell, and delivered
them into chains of darkness,
to be reserved unto judgment;

5 And spared not the old
world, but saved Noah the
eighth person, a preacher of
righteousness, bringing in the
flood upon the world of the
ungodly;

6 And turning the cities of
Sodom and Gomorrah into ashes,
condemned them with an over-
throw, making them an ensam-
ple unto those that after should
live ungodly;

7 And delivered just Lot,
vexed with the filthy conversa-
tion of the wicked;

8 (For that righteous man
dwelling among them in seeing
and hearing, vexed his righte-
ous soul from day to day with
their unlawful deeds)

9 The Lord knoweth how
to deliver the godly out of
temptations, and to reserve the
unjust unto the day of judgment
to be punished:

10 But chiefly them that
walk after the flesh, in the lust
of uncleanness, and despise go-
vernment: Presumptuous are
they, self-willed, they are not
afraid to speak evil of dignities:

11 Whereas angels, which

are greater in power and might,
bring not railing accusation
against them before the Lord.

12 But these, as natural brute
beasts, made to be taken and
destroyed, speak evil of the
things that they understand not,
and shall utterly perish in their
own corruption;

13 And shall receive the re-
ward of unrighteousness, as they
that count it pleasure to riot in
the day-time: spots they are and
blemishes, sporting themselves
with their own deceivings,
while they feast with you;

14 Having eyes full of adulte-
ry, and that cannot cease from
sin; beguiling unstable souls:
an heart they have exercised
with covetous practices, cursed
children:

15 Which have forsaken the
right way, and are gone astray,
following the way of Balaam
the son of Bofor, who loved the
wages of unrighteousness;

16 But was rebuked for his
iniquity: the dumb ass speak-
ing with mans voice, forbod
the madness of the prophet.

17 These are wells without
water, clouds that are carried
with a tempest, to whom the
mist of darkness is reserved for
ever.

18 For when they speak great
swelling words of vanity, they
allure through the lusts of the
flesh, through much wantonness,
those that were clean escaped
from them who live in error:

19 While they promise them
liberty, they themselves are the
servants of corruption: for of
whom a man is overcome, of
the same is he brought in bond-
age.

20 For if after they have es-
caped the pollutions of the
world, through the knowledge
of the Lord and Saviour Jesus
Christ, they are again entangled
therein, and overcome, the lat-
ter end is worse with them than
the beginning.

21 For it had been better for
them not to have known the
way

way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and, The sow that was washed, to her wallowing in the mire.

C H A P. III.

THIS second epistle, beloved, I now write unto you; in *which* I stir up your pure minds by way of remembrance:

1 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

2 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

3 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

4 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water.

5 Whereby the world that then was, being overflowed with water, perished.

6 But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men.

7 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

8 The Lord is not slack concerning his promise, (as some men count slackness,) but is long-suffering to us-ward, not

willing that any should perish, but that all should come to repentance.

9 But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein, shall be burnt up.

10 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

11 Looking for, and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

12 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

13 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless:

14 And account that the long-suffering of our Lord is salvation, even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you;

15 As also in all *his* epistles, speaking in them of these things: in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

16 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness.

17 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: To him be glory both now and for ever. Amen.

The First Epistle general of JOHN.

C H A P. I.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life,

2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us)

3 That which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanse us from all sin.

8 If we say that we have no sin, we deceive our selves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

C H A P. II.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours

only, but also for the sins of the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him, ought himself also so to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother, abideth in the light, and there is none occasion of stumbling to him.

11 But he that hateth his brother is in darkness, and knoweth not whether he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his names sake.

13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the

the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God, abideth for ever.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest, that they were not all of us.

20 But ye have an unction from the holy One, and ye know all things.

21 I have not written unto you, because ye know not the truth: but because ye know it, and that no lie is of the truth.

22 Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son, hath the Father also.

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, even eternal life.

26 These things have I written unto you, concerning

them that seduce you.

27 But the anointing which ye have received of him, abideth in you: and ye need not that any man teach you: but, as the same anointing teacheth you of all things, and is truth, and is no lie: and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness, is born of him.

C H A P. III.

BEhold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him, purifieth himself, even as he is pure.

4 Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins, and in him is no sin.

6 Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he is righteous:

8 He that committeth sin, is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God,

Love one another.

Chap. iv. 1

Try the spirits;

doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God; neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, who was of that wicked one, and slew his brother: and wherefore slew he him? because his own works were evil, and his brother's righteous.

13 Marvel not my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren; he that loveth not his brother, abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue, but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, then have we confidence towards God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAPTER IV.

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God.

3 And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof you have heard that it should come, and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God, and every one that loveth, is born of God, and knoweth God.

8 He that loveth not, knoweth not God; for God is love.

9 In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

Perfect love.

I. John.

Three witness.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment: he that feareth, is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, that he who loveth God, love his brother also.

CHAP. V.

Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God, overcometh the world: and

this is the victory that overcometh the world, even our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, even Jesus Christ, not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son.

10 He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life: and this life is in his Son.

12 He that hath the Son, hath life; and he that hath not the Son of God, hath not life.

13 These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence, that we have in him, that if we ask any thing according to his will, he heareth us.

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin unto death. There is a sin unto death: I do not say that I shall pray for it.

17 All unrighteousness is sin

Should false seducers.

II, III. John.

Gaius commended.

and there is a sin not unto death.

18 We know that whosoever is born of God, sinneth not, but he that is begotten of God, keepeth himself, and that wicked one toucheth him not.

19 And we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep your selves from idols. Amen.

¶ The second Epistle of JOHN.

THe elder unto the elect lady, and her children, whom I love in the truth, and not I only, but also all they that have known the truth,

2 For the truths sake which dwelleth in us, and shall be with us for ever:

3 Grace be with you, mercy, and peace from God the Father, and from the Lord Jesus Christ the Son of the Father, in truth and love.

4 I rejoiced greatly, that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, that as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to your selves, that we loose not those things which we have wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.

11 For he that biddeth him God speed, is partaker of his evil deeds.

12 Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

¶ The third Epistle of JOHN.

THe elder unto the well-beloved Gaius, whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy, than to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his names sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellow-

Be constant in faith.

fellow-helpers to the truth.

9 I wrote unto the church: but Diotrephes who loveth to have the preeminence among them, receiveth us not.

10 Wherefore if I come, I will remember his deeds which he doeth, prating against us with malleious words: and not content therewith, neither doth he himself receive the brethren, and forbiderth them that would, and casteth *them* out of the church.

11 Beloved, follow not that which is evil, but that which is

Jude. *Parishment for false teachers.*

good. He that doeth good, is of God: but he that doeth evil, hath not seen God.

12 Demetrius hath good report of all men, and of the truth it self: yea, and we also bear record, and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

The general Epistle of JUDE.

Jude the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

2 Mercy unto you, and peace, and love be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation: it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.

7 Even as Sodom and Gomorrah, and the cities about them

in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Wo unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gain saying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds, trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame, wandering stars, to whom is reserved the blackness of darkness for ever.

14 And

14 And Enoch also the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men persons in admiration because of advantage.

17 But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ:

18 *Now* that they told you these should be mockers in the last time, who should walk after

their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up your selves on your most holy faith, praying in the holy Ghost,

21 Keep your selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

¶ The Revelation of S. JOHN the Divine.

C H A P. I.

THe revelation of Jesus Christ which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

4 **J**ohn to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come, and from the seven spirits which are before his throne;

5 And from Jesus Christ who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth: unto him that loved us,

and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him: even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the spirit on the Lords day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega,

Christ's power and Majesty. Revelation.

To Ephesus, Smyrna,

Omega, the first and the last : and, What thou seest write in a book, and send it unto the seven churches which are in Asia ; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks ;

13 And in the midst of the seven candlesticks, *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire ;

15 And his feet like unto fine brass, as if they burned in a furnace ; and his voice as the sound of many waters.

16 And he had in his right hand seven stars : and out of his mouth went a sharp two-edged sword : and his countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead : and he laid his right hand upon me, saying unto me, Fear not ; I am the first and the last :

18 I am he that liveth, and was dead ; and behold, I am alive for evermore, Amen ; and have the keys of hell &c of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter,

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches ; and the seven candlesticks which thou sawest, are the seven churches.

CHAPTER II.

Unto the angel of the church of Ephesus, write, These things saith he that holdeth the

seven stars in his right hand, who walketh in the midst of the seven golden candlesticks ;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil : and thou hast tried them which say they are apostles, and are not ; and hast found them liars :

3 And hast born, and hast patience, and for my names sake hast laboured, and hast not fainted.

4 Nevertheless, I have somewhat against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works ; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches, To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna, write, These things saith the first, and the last, which was dead, and is alive ;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

10 Fear none of those things which thou shalt suffer : behold, the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days : be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches, He that overcometh, shall not be hurt of the second death.

12 And to the angel of the church in Pergamos, write, These things saith he, which hath the

sharp sword with two edges,
13 I know thy works, and where thou dwellest, even where Satans seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balaam to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches, To him that overcometh, will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.

18 And unto the angel of the church in Thyatira, write, These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass.

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

20 Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezabel, which calleth her self a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication, and she repented not.

22 Behold, I will cast her into a bed, and them that commit

adultery with her, into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, As many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you none other burden.

25 But that which ye have already, hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 (And he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers) even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER III.

And unto the angel of the church in Sardis, write, These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

1 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

2 Remember therefore how thou hast received, and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

3 Thou hast a few names, even in Sardis, which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia, write, These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth:

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan (which say they are Jews, and are not; but do lie): behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: bold that fast which thou hast, that no man take thy crown.

12 Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans, write, These things saith the Amen, the faithful and true witness, the beginning of the creation of God,

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then, because thou art luke-warm, and neither cold nor hot, I will spue thee out of my mouth:

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19 As many as I love, I rebuke, and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh, will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAP. IV.

After this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the spirit: and behold, a throne was set in heaven, and one sat on the throne.

3 And he that sat was to look upon like a jasper, and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne were four and twenty seats: and upon

The vision of a throne.

Chap. v.

The book sealed.

upon the seats I saw four and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings, and thunders, and voices: And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever.

10 The four and twenty elders fall down before him that sit on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.

C H A P. V.

AND I saw in the right hand of him that sat on the throne, a book written within and on the back side, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much because no man was found worthy to open, and to read the book; neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them, harps, and golden vials full of odours, which are the prayers of saints.

9 And they sing a new song, saying, Thou art worthy to take the book; and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands.

12 Saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory,

and power be unto him: that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

CHAP. VI.

AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come, and see.

2 And I saw, and behold, a white horse; and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come, and see.

4 And there went out another horse that was red: and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come, and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil, and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come, and see.

8 And I looked, and behold, a pale horse; and his name that sat on him was Death, and hell followed with him: and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were

slain for the word of God, and for the testimony which they held.

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island, were moved out of their places:

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man hid themselves in the dens, and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come, and who shall be able to stand?

CHAP. VII.

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascend-

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The number of the sealed. Chap. viij. ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: *and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.*

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthaliim were sealed twelve thousand. Of the tribe of Manasse were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands,

10 And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing,

vij. *The seventh seal opened.* and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

C H A P. VIII.

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God, and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar, which was before the throne.

4 And the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angels hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thundrings, and lightnings, and an earthquake.

6 And the seven angels which

had the seven trumpets, prepared themselves to sound.

7 The first angel sounded, and there followed hail, and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea, and the third part of the sea became blood:

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters:

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound.

CHAPTER IX.

And the fifth angel sounded, and I saw a star fall from heaven, unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and

the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth, and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breast-plates, as it were breast-plates of iron; and the sound of their wings, was as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

11 And they had a king over them, whose name is the Hebrew tongue Abaddon, but in the Greek tongue hath his name Apollyon.

12 One wo is past, and behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar, which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in

An angel with a book. Chap. 2, 21.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smook, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smook, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their forceries, nor of their fornication, nor of their thefts.

CHAP. X.

And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard

a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven,

6 And swore by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven, spake unto me again and said, Go, and take the little book which is open in the hand of the angel which standeth upon the sea, and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angels hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesie again before many peoples, and nations, and tongues, and kings.

CHAP. XI.

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3 And I will give power unto my

the two witnesses prophesie. Revelation.

The seventh trumpet.

my two witnesses, and they shall prophesie a thousand two hundred and threescore days clothed in sackcloth.

4 These are the two olive-trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth, shall rejoyce over them and make merry, and shall send gifty one to another, because their two prophets tormented them that dwell on the earth.

11 And after three days and an half, the Spirit of life from God entered into them: and they stood upon their feet, and great fear fell upon them which saw them.

12 And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men

seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second wo is past, and, behold, the third wo cometh quickly.

15 And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, & thundrings, and an earthquake, and great hail.

C H A P. XII.

And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And the being with child, cried, travailling in birth, and pained to be delivered.

3 And there appeared another wonder in heaven, and behold, a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered,

The dragon overcome.

Chap.

livered, for to devour her child
as soon as it was born.

5 And she brought forth a
man-child, who was to rule all
nations with a rod of iron: and
her child was caught up unto
God, and to his throne.

6 And the woman fled into
the wilderness, where she hath
a place prepared of God, that
they should feed her there a
thousand two hundred and three-
score days.

7 And there was war in heaven,
Michael and his angels fought
against the dragon, and the dra-
gon fought and his angels:

8 And prevailed not, neither
was their place found any more
in heaven.

9 And the great dragon was
cast out, that old serpent, called
the devil and Satan, which de-
ceiveth the whole world: he
was cast out into the earth, and
his angels were cast out with him.

10 And I heard a loud voice,
saying in heaven, Now is come
salvation, and strength, and the
kingdom of our God, and the
power of his Christ: for the
accuser of our brethren is cast
down, which accused them be-
fore our God day and night.

11 And they overcame him by
the blood of the Lamb, and by
the word of their testimony,
and they loved not their lives
unto the deaths.

12 Therefore rejoyce, ye hea-
vens, and ye that dwell in them.
Woto the inhabitants of the earth,
and of the sea: for the devil is
come down unto you, having
great wrath, because he know-
eth that he hath but a short time.

13 And when the dragon saw
that he was cast unto the earth,
he persecuted the woman which
brought forth the man-child.

14 And to the woman were
given two wings of a great
eagle, that she might fly into the
wilderness, into her place:
where she is nourished for a
time, and times, and half a time,
from the face of the serpent.

15 And the serpent cast out

of his mouth water as a flood,
after the woman; that he might
cause her to be carried away of
the flood.

16 And the earth helped the
woman, and the earth opened
her mouth, and swallowed up
the flood which the dragon cast
out of his mouth.

17 And the dragon was wroth
with the woman, and went to
make war with the remnant of
her seed, which keep the com-
mandments of God, and have
the testimony of Jesus Christ.

C. H. A. P. XIII.

And I stood upon the sand of
the sea, and saw a beast rise
up out of the sea, having seven
heads, and ten horns, and upon
his horns ten crowns, and upon
his heads the name of blasphemy.

2 And the beast which I saw
was like unto a leopard, and his
feet were as the feet of a bear,
and his mouth as the mouth of
a lion: and the dragon gave him
his power, and his seat, and
great authority.

3 And I saw one of his heads
as it were wounded to death,
and his deadly wound was heal-
ed: and all the world wondered
after the beast.

4 And they worshipped the
dragon which gave power unto
the beast: and they worshipped
the beast, saying, Who is like
unto the beast? Who is able to
make war with him?

5 And there was given unto
him a mouth speaking great
things, and blasphemies, and
power was given unto him to
continue forty and two months.

6 And he opened his mouth
in blasphemy against God, to
blaspheme his name, and his ta-
bernacle, and them that dwell
in heaven.

7 And it was given unto him
to make war with the saints,
and to overcome them: and
power was given him over all
kindreds, and tongues, and na-
tions.

8 And all that dwell upon
the earth shall worship him,
whose

At least out of the earth. Revelation: *The Lamb and his company.*

whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity, shall go into captivity: He that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men;

14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak; and cause that as many as would not worship the image of the beast, should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.

C H A P. XIV.

And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Fathers name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps:

3 And they sang as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which are not defiled with women; for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred; and tongue, and people;

7 Saying with a loud voice, Fear God, and give glory to him, For the hour of his judgment is come: and worship him that made heaven, and earth; and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The time shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud, thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple, which is in heaven, he also, having a sharp sickle.

18 And another angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

20 And the wine-press was troden without the city; and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.

O H A P. XV.

And I saw another sign in heaven, great and marvelous, seven angels, having the seven last plagues, for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass, mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels, seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

O H A P. XVI.

And I heard a great voice out of the temple, saying

to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus:

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true, and righteous are thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness, and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains, and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue, Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

CHAP. XVII.

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither, I will shew unto thee the judgment.

The scarlet whore.

Chap. XVIII.

The victory of the Lamb.

ment of the great whore, that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple, and scarlet-colour, and decked with gold, and precious stone, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication.

5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carried her, which hath the seven heads and ten horns.

8 The beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, and the other is not yet come, and

when he cometh, he shall continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings, and they that are with him, are called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman, which thou sawest, is that great city, which reigneth over the kings of the earth.

CHAP. XVIII.

And after these things, I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants

chairs of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues:

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified her self, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burnt with fire: for strong is the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city: for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth her merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all things of wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts,

and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after, are departed from thee, and all things which were dainty and goodly, are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls:

17 For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city?

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea, by reason of her costliness: for in one hour is she made desolate.

20 Rejoice over her, thou heaven, and ye holy apostles and prophets: for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee, and no craftsmen, of whatsoever craft ye be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall

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shall shine no more: it all in thee; and the voice of the bridegroom, and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived:

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

C H A P. XIX.

And after these things I heard a great voice of much people in heaven, saying, Alleluia, Salvation, and glory, and honour, and power unto the Lord our God:

1 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornications, and hath avenged the blood of his servants at her hand.

2 And again they said, Alleluia. And her smoke rose up for ever and ever.

3 And the four and twenty elders, and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

4 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

5 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, saying, Alleluia: for the Lord God omnipotent reigneth.

6 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made her self ready.

7 And to her was granted, that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

8 And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto

me, These are the true sayings of God.

9 And I fell at his feet to worship him: And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

10 And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

11 His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself:

12 And he was clothed with a vesture dipt in blood: and his name is called, The word of God.

13 And the armies which were in heaven, followed him upon white horses, clothed in fine linen, white and clean.

14 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

15 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

16 And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather your selves together unto the supper of the great God;

17 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

18 And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat

sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them, that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

CHAP. XX.

And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.

2 And he laid hold on the dragon that old serpent, which is the devil and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that, he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall

be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire: this is the second death.

15 And whosoever was not found written in the book of life, was cast into the lake of fire.

CHAP. XXI.

And I saw a new heaven, and a new earth: for the first heaven, and the first earth were passed away, and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men,

men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne, said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirst, of the fountain of the water of life freely.

7 He that overcometh shall inherit all things, and I will be his God, and he shall be my son.

8 But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues; and talked with me, saying, Come hither, I will shew thee the bride, the Lambs wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

13 On the east, three gates; on the north, three gates; on the

south, three gates; and on the west, three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city is foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length, and the breadth, and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, the angel.

18 And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper, the second, sapphire, the third, a chalcedony, the fourth, an emerald,

the fifth, sardius, the sixth, jacinth, the seventh, chrysolite, the eighth, beryl, the ninth, a topaz, the tenth, a chrysolite, the eleventh, a jacinth, the twelfth, an emerald.

21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty, and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved, shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

The tree of life.

Revelation: None must add or diminish.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or shall be hated: but they which are written in the Lamb's book of life.

28 And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb.

29 In the midst of the street of it, and of either side of the river, was there the tree of life, which bare twelve manner of fruit, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

30 And there shall be no more curse: but the throne of God, and of the Lamb shall be in it, and his servants shall serve him.

31 And they shall see his face, and his name shall be in their foreheads.

32 And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

33 And he said unto me, These sayings are faithful and true. And the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

34 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

35 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel, which shewed me these things.

36 Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

37 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

38 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

39 And behold, I come quickly, and my reward is with me, to give every man according as his work shall be.

40 I am Alpha and Omega, the beginning and the end, the first and the last.

41 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

42 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

43 Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

44 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of life freely.

45 For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book:

46 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

47 He which testifieth these things, saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

48 The grace of our Lord Jesus Christ be with you all. Amen.

THE END

THE WHOLE
BOOK
OF
PSALMS:

Collected into English Metre,
BY

Thomas Sternhold, John Hopkins,
and Others.

Set forth and allowed to be Sung in
all Churches, of all the People to-
gether, before and after Morning and
Evening Prayer; and also before and
after Sermons; and moreover in pri-
vate Houses, for their godly solace and
comfort; laying apart all ungodly
Songs and Ballads, which tend only to
the nourishing of Vice, and corrupt-
ing of Youth.

*If you be afflicted, let this serve; and if you be merry,
let this sing. Psalm. Jan. 5. 11.*

*Let the Word of God dwell plentifully in you, in all wis-
dom, teaching and exhorting one another in Psalm,
Hymns, and Spiritual Songs, singing with the Lord with
grace in your hearts. Colos. 3. 16.*

OXFORD:
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A TABLE for the whole number of PSALMS.

Psalm
 70 **A**ll land & praise
 71 All people
 72 Attend my people
 73 Amid the press
 74 All people that
 75 **B**E light and
 76 Blessed are they
 77 Blessed art thou
 78 Behold and
 79 Bless be the
 80 **D**O not, O God
 81 **E**xcept the
 82 Give to the
 83 Grudge not
 84 Great is the
 85 God save me
 86 Give praise
 87 Give thanks
 88 Give hand
 89 **H**ear, Lord
 90 How long
 91 Have mercy
 92 Have mercy, Lord
 93 Have mercy on us
 94 How pleasant is
 95 He that within
 96 **I**ncense thine
 97 I trust in God
 98 In trouble
 99 I lift my heart
 100 I will give
 101 I said, I will
 102 I waited long
 103 Judge and defend
 104 I with my
 105 It is a thing
 106 In God the
 107 I mercy will
 108 In speechless
 109 I love the
 110 In trouble
 111 I lift mine eye
 112 I did in heart
 113 **L**ord, in thy
 114 Lord, keep
 115 Lord, be my
 116 Lord, plead
 117 Like as the
 118 Let God arise
 119 Lord, give thy
 120 Lord, how mine

38 Lord God of
 39 Lord, to thee
 40 Lord, save me
 41 Lord, hear my
 42 **M**Y shepherd
 43 My heart doth
 44 My soul to
 45 My lord my
 46 My soul give
 47 My soul praise
 48 My soul praise
 49 **N**ot unto us
 50 Now Israel
 51 Lord, how am
 52 O God, that
 53 O Lord my God
 54 O God our Lord
 55 O Lord, give ear
 56 O God, my
 57 O Lord, how joyful
 58 O God my God
 59 O Lord, I put
 60 Our ears have
 61 O Lord, consider
 62 O God, give ear
 63 O Lord, thou
 64 O God my God
 65 O Lord, unto my
 66 O God, to me
 67 O God, the Gentiles
 68 O Lord, thou
 69 O come let us
 70 O sing ye now
 71 O hear my
 72 O God my heart
 73 O all ye nations
 74 O give ye (ven
 75 O Lord, that hea-
 76 Oft they sow
 77 O Lord, I am
 78 O how happy
 79 O praise the
 80 O land the Lord
 81 O Lord, thou
 82 O Lord, upon
 83 **P**lit me not to
 84 Praise ye the
 85 Praise ye the
 86 Praise ye the
 87 **R**egard, O
 88 Remember
 89 End aid, and
 90 Save me, O
 91 Sing ye with

Psalm
 125 Such as in
 126 Sing ye unto
 127 He man is
 128 There is
 129 The heavens
 130 The Lord is
 131 The earth is
 132 The Lord is
 133 Thou art,
 134 The man is blest
 135 The wicked
 136 The man is blest
 137 The Lord is our
 138 The mighty God
 139 The God of gods
 140 The foolish man
 141 Take pity for
 142 Thy praise alone
 143 Truly the Lord,
 144 To thee, O
 145 To all that
 146 Thou herd that
 147 Thou hast been
 148 That city shall
 149 To sing the
 150 Thou, Lord
 151 The Lord as
 152 The Lord doth
 153 The Lord doth
 154 The Lord did
 155 The man is
 156 Those that do
 157 There will I
 158 There will I
 159 **U**nto the
 160 **W**hy did the
 161 With heart
 162 What is the
 163 Within thy
 164 Why dost thou
 165 Why art thou,
 166 With heart I
 167 When Israel
 168 When that
 169 When as we
 170 **Y**e righteous
 171 Ye people
 172 Ye rulers that
 173 Ye men on earth
 174 Ye children
 175 Yield unto God

The

The Psalms of DAVID in Metre.

PSAL I. T. 1.

THe man is blessed that hath not lent
Nor led his life as sinners do;
3 But in the law of God the Lord
And in that law doth exercise

3 He shall be like the tree that grows
Which to greenish forth most pleasant fruit
Whose leaves shall never fade nor fall;
Even so all things shall prosper well

4 So shall not the unjustly men,
But as the chaff which by the wind
5 Therefore shall not the wicked man
Nor yet the sinners wish the just.

6 For why? the way of godly men
Where is the way of wicked men

to wicked men his eye
not sure in sinners' state;
both for his whole delight
himself both day and night.

near to the rivers side;
in his due time and tide.
but doubtless still and strong
that this man shall be found.

they shall be nothing to:
be driven to and fro.
in judgment stand upright;
shall want in place or sight.

unto the Lord is known:
shall want be overthrown.

PSAL II. T. 1.

Why did the Gentiles tumult?
Why do the people still conspire

2 The kings and rulers of the earth
Against the Lord, and Christ his Son,

3 Shall we be bound to them? say they,
And of their doctrine and their law

4 But he that is the heaven dwells,
And make them all as nothing else.

5 For in his wrath he shall remove
And in his fury trouble them.

6 I have anointed him my King
I will therefore, Lord, preach thy law.

7 The law which thou the Lord himself
Thou art my only Son, this day

8 All people I will give to thee,
The ends and coasts of all the earth.

9 Thou shalt them humble even like to chaff
And as a pasture reeds break

10 Now ye, O Kings and rulers all,
By whom the nations of the world

11 See that ye serve the Lord alone,
See that with reverence ye adore

12 See that ye kiss and adore him,
Lest in his wrath ye suddenly

13 If once his wrath never be appeased
Then only they that trust in Christ

what rage was in their souls?
a thing that is but vain?
conspire, and are all bent
which he among us find.

let all their heads be bowed:
let us with the yoke
their doings will deserve?
throughout the world to ride.

their guide and fearful cry;
and unto them shall say,
upon my holy hill
according to thy wish.

both thou shalt mine may
have I begotten thee.
as before at thy request:
by what shall be possible.

that understand the word:
their wish as from root
be with therefore, and shall
be judged and discerned.

to trembling and in fear:
when ye to him draw near,
his Son without delay:
praise from the right way.

shall sinners in his wrath:
shall happy be, and blest.

PSAL III. T. 1.

O Lord, how are my foes increased,
2 They break my heart when as they say

3 But thou (O Lord) art my defence,
My worship and mine honour both,

4 Then with my voice upon the Lord
And he cut off his holy hill

5 I laid me down, and quietly
For why? I know assuredly,

6 If thousands up against me rise,
For thou art still my Lord and God,

7 For thou hast broke the cheek and teeth

which vex me more and more:
God can him not refuse.
when I am hard beset:
and thou holdst up my head.

I did both call and cry;
did hear me instantly
I sleep, and rest again:
the Lord did me sustain.

I will not be afraid:
my Saviour and mine aid,
to thee now I do call
of these wicked men all.

Salvation only doth bring
Who on thy people dost bestow

PSALM IV. T. S.

O God that art my righteousness,
Thou hast for me a liberty,
Have mercy, Lord, therefore, on me,
For unto thee incessantly,

O mortal men how long will ye,
Why wander ye in vanity,
Know ye that good and godly men
And when to him I make complaint,

Sin not, but stand in awe therefore,
And in your chamber quietly,
Offer to God the sacrifice
And look that in the living Lord

The greater sort crave worldly goods,
But, Lord, grant us thy countenance,
For thou thereby shalt make my heart
Then they that of their corn and wine

In peace therefore lie down will I,
For thou only dost me, O Lord,

PSALM V. T. S.

Incline thine ears, O Lord, and let
To thee, who art my God and King,
Hear me betime, Lord, tarry not,
My supplication in the morn

And I will trust through patience
Thou art not pleas'd with wickedness
Such as be foolish shall not stand
Vain workers of iniquity

The liars and base flatterers
Blood-thirsty and deceitful men
Therefore will I come to thine house,
And reverently will worship thee,

Lord, lead me in thy righteousness,
Also the way that I shall walk,
For in their mouths there is no truth,
Their throat an open sepulchre,

Destroy their false conspiracies,
Subvert them in their heaps of sin,
But those that put their trust in thee,
And render thanks for thy defence,

For thou with favour wilt increase
And with thy grace, as with a shield,

PSALM VI. T. S.

Lord, in thy wrath reprove me not,
Nor yet correct me in thy rage,
For I am weak, therefore, O Lord,
And heal me, Lord, for why? thou know'st

My soul is troubled very sore,
But, Lord, how long wilt thou delay
Lord, turn thee to thy wonted grace,
O save me, not for my desires,

For why? no man among the dead
Or who shall worship thee, O Lord,
So grievous is my pain and moan,
All the night long I with my bed

to thee, O Lord, I have
thy loving and thy love,

Lord hear me when I call:
when I was bound in thrall,
and grant me my request:
to cry I will not rest.

my glory thou dost despise?
and follow after lies?
the Lord doth take and chuse:
he doth me not refuse.

examine well your heart;
see you your selves convert
of righteousness and praise:
you put your trust always,

and riches do embrace:
thy favour and thy grace,
more joyful and more glad,
full great increase have had.

taking my rest and sleep:
preserve and safely keep.

my words have free access:
from whom I seek redress,
for I will have respect,
to thee for to direct.

In thee my God alone:
and ill with thee dwells none,
in sight of thee, O Lord:
thou hast always abhor'd.

shall be destroy'd by thee,
likewise shall hated be,
trusting upon thy grace:
toward thine holy place,

for to confound my soul:
before my face disclose,
their inward filth is great:
and tongues full of deceit.

that they may come to nought:
which have rebellion wrought,
let them be glad always,
and give thy Name the praise.

the just and righteous still:
defend him from all ill.

though I deserve things ill:
O Lord, I thee desire,
of mercy me forbear:
my bones do quake for fear.

and feared vehemently:
to cure my misery?
my aching soul up take,
but for thy mercies sake.

remembereth thee one whit:
in the infernal pit?
that I was wondrous faint:
with tears of my complaint.

PSALM VII, VIII.

My sight is dim, and wrath old
For fear of them that be my foes,
But now depart from the all ye
Because the Lord hath heard the voice
He heard not only the request
But it received at my hands,
And now my foes that vexed me
And suddenly confound them all,

with anguish of my heart,
and would my Goul subvert
that work falsely,
of my complaint and cry,
and prayer of my heart :
and took it in good part.
the Lord will soon defame :
with great rebuke and shame.

PSAL VII. T. 3.

O Lord my God, I put my trust
Save me from them that me pursue,
I tell like a lion he me fear
While there is none to succour me,
O Lord my God, if I have done
Or else if I be found in fault,
O to my friend revealed ill,
Which me pursu'd most cruelly,
Then let my foe pursue my soul,
Unto the nether, and also lay
Stand up, O Lord, now in thy wrath,
Perform the kingdom promised
Then shall great nations come to thee,
If thou desire for love of them,
And as thou art of all men Judge,
According to my righteousness

and confidence in thee,
and still deliver me,
and rend in pieces small,
and rid me out of thral,
the thing that is not right,
or guilty in thy sight,
or lest him be distressed,
and hated me cruelly :
let him my life down thrust
mine honour in the dust,
and put my foes to sale :
to me which wrong fulfill,
and know that by this thing,
thy self as Lord and King.
O Lord, now judge thou me
and mine integrity,

The Second Part.

Lord cease the hate of wicked men,
10 By whom the secrets of all hearts
11 I take my help to come of God,
That doth preserve all those that he
12 The just man and the wicked both
So that he feels his mighty hand
13 Except he change his mind, I die :
He whets his sword, his bow he bends,
14 And doth prepare his mortal darts,
For them that do me persecute,
15 But lo, though he in travail be
And of his mischief once conceiv'd
16 He digs a ditch and makes it deep,
But he shall fall into the pit
17 Thus wrong returneth to the hurt
And all the mischief that he wrought
18 I will give thanks to God therefore
And with my song will praise the Name

and be the just mans guide :
are searched and descry'd,
in all my pain and smart,
of pure and perfect heart.
God judgeth by his power
every day and hour,
for even as he should smite,
aloning where he may hit :
his arrows keen and sharp,
whilst he doth mischief wage
of his dev'lish forecast,
yet brings forth nought at last,
in hope to hurt his brother :
that he dig'd up for others
of him in whom he bred,
shall fall on his own head,
that judgeth righteously,
of him that is most high,

PSAL VIII. T. 3.

O God our Lord, how wonderful
Thy fame in mounts in dignity
Even by the mouth of sucking babes
For in those babes thy might is seen,
And when I see the heavens high,
The Sun, the Moon, and all the Stars,
O Lord, what is man that thou of him
Or what the son of man whom thou
For thou hast made him little less
And thou hast also crown'd him with
6 Thou hast prefer'd him to be Lord
And at his feet hast set all things,

are thy works every where,
above the heavens clear :
thou wilt confound thy foes :
thy graces they disclose,
the works of thine own hand :
in order as they stand :
tak'st such abundant care ?
to visit dost not spare ?
than angels in degree :
glory and dignity,
of all thy works of wonder :
that he should keep them under,

PSALM IX, X.

7 As sheep, and next, and all beasts else,
 8 Fowls of the air, fly in the sea,
 9 Therefore must I fly once again,
 How famous and how wonderful
 that in the fields do feed:
 and all that therein breed.
 O God, that art our Lord,
 are thy works through the world!

PSALM IX. T. S.

With heart and mouth unto the Lord,
 And speak of all thy wondrous works
 2 I will be glad and much rejoyce
 And make my songs extol thy Name
 3 Because my foes are driven back
 They fall down flat and are destroy'd
 4 Thou hast revenged all my wrong,
 Thou dost with justice bear my cause,
 5 Thou dost rebuke the heathen folk,
 That afterward the memory
 6 Of destruction to an end are come,
 With them likewise is perished
 7 Know thou that he which is above
 And in the seat of equity
 8 With justice he shall keep and guide.
 And so will yield with equity
 9 He is protector of the poor,
 He is in all adversity
 10 And they that know thy holy Name
 For thou forsakest not their suit
 will I sing land and praise:
 and them declare always
 in thee, O God most high:
 above the starry skie.
 and turned unto sight:
 by thy great power and might,
 my grief and all my grudge:
 most like a righteous judge.
 and wicked so confound,
 of them cannot be found.
 and cities overthrow:
 their fame and great renown,
 for evermore shall reign,
 true judgment will maintain.
 the world and every wight:
 to every man his right.
 what time they be oppress:
 their refuge and their rest.
 therefore shall trust in thee:
 in their necessity.

The Second Part.

11 Sing psalms therefore unto the Lord,
 Among the people all declare
 12 For he is mindful of the blood
 Forgetting not the humble man
 13 Have mercy Lord, on me poor wretch,
 For from the gates of death thou dost
 14 For he is mindful of the blood
 And that in thy salvation,
 15 The heathen stick fast in the pit
 And in the net that they did hide
 16 By judgments great the Lord is known,
 And fast entangled in the work
 17 The wicked and deceitful men
 And all the people of the world.
 18 But sure the Lord will not forget
 The patient people never look
 19 O Lord, arise, lest men prevail
 And let the heathen folk receive
 20 Lord, strike such terror, fear and dread
 They will be forced to confesse
 who dwells on Sion hill:
 his noble acts and will
 of those that be oppress:
 that seek to him for rest.
 my foes do yet remain:
 still raise me up again.
 thy praise with heart and voice,
 my soul may still rejoyce.
 that they themselves prepar'd.
 their own feet are unshar'd.
 whilst wicked men are caught,
 which their own hands have
 go down to hell below,
 that God refuse to know.
 the poor mans grief and pain:
 for help of him in vain.
 that be of worldly might:
 their judgment in thy sight.
 into their hearts, and then
 themselves to be but men.

PSALM X. T. S.

What is the cause that thou, O Lord,
 And keepst close thy countenance
 2 The poor do perish by the proud,
 Let them be taken in the craft
 3 For in the lust of his own heart
 So doth the wicked praise himself,
 4 He is so proud that right and wrong
 Nay, nay, there is no God, saith he
 5 Because his ways do prosper still,
 And with a blast doth puff against
 art now so far from thine.
 from us his troublesome times:
 and wicked men desire:
 that they themselves conspire,
 th' ungodly doth delight:
 and doth the Lord despise.
 he fitteth all apart:
 for thus he thinks in heart.
 he doth thy laws neglect,
 such as would him correct.

6 Tush, tush, faith he, I have no dread,
And why? for all adversity.

7 His mouth is full of cursedness,
Unlet his tongue their nothing is

8 He lieth hid in ways and holes
Against the poor that pass by him

9 And like a lion privily

That he may snare them in his net,

10 With cunning craft and subtilty

11 So are great heaps of poor men made

less mine estate should change:
to him is very strange.

of fraud, deceit and guile:
but what's most base and vile:
to slay the innocent:
his cruel eyes are bent,

lies lurking in his den,
and spoil poor simple man:
he croucherh down alway:
by his strong power his prey.

The Second Part.

12 Tush, God forgetteth this, faith he,
His countenance is cast aside,

13 Arise, O Lord our God, in whom
Lift up thy hand, do not forget

14 What blasphemy is this to thee,
To hear the wicked in their heart

15 But thou seest all their wickedness,

16 That friendless and poor fatherless

17 Of wicked and malicious men
That they with their iniquity

18 The Lord shall reign for evermore
and he will chide the heathen folk

19 Thou hearest, Lord, the poor complaine:

Their hearts thou wilt comfort, until

20 To judge the poor, and fatherless,

That they may be no more oppress

therefore I may be bold:
he doth it not behold.
the poor mans hope doth rest:
the poor that he oppress.

Lord, dost thou not abhor it,
say, Tush, thou canst not for it?
and well dost understand
are left into thy hand,

then break the power for ever:
may perish altogether.
as King and God alone,
out of the land each one.

their pray'r and their request:
thine ears to hear be prest:
and help them to their right:
by men of worldly might.

P S A L XL T. S.

IN God the Lord I put my trust,

Into the mountain swiftly rise

2 Behold the wicked bend their bows,
To shoot in secret and to hast

3 Of worldly hope all stays are shrunk,
Alas, the just and righteous man,

4 But he that in his temple is
and in the heavens hath his seat

The poor and simple mans estate

And searcheth out full narrowly

5 And with a cheerful countenance

But in his heart he doth abhor

6 And on the sinners casteth snares

Brimstone and fire, and whirlwinds thick,

7 We see then how a righteous God

And unto just and upright men

why staye to my soul,
as doth the winged fowl,
and make their arrows prest,
the sound and harmless beast;

and clearly brought to nought
what evil hath he wrought?
most holy and most high,
of royal majesty,

considereth in his mind,
the manners of mankind,
the righteous man will use;
all such as mischief muse;

as thick as any raine,
appointed for their paine,
doth righteousness embrace;
shews forth his pleasant face.

P S A L XII. T. S.

HElp, Lord, for good and godly men

And faith and truth from worldly men

2 Whose doth with his neighbour talk,

For every man bethinketh how

3 But flattering and deceitful lips,

To speak proud words, & make great brags,

4 For they say still, We will prevail,

Our tongues are ours, we ought to speak

5 But for the great complaint and cry

I will arise now, faith the Lord,

6 Gods word is like to silver pure,
And hath no less than seven times

do perish and decay:

is parted clean away.

'tis all but vanity:

to speak deceitfully.

and tongues that be to storm
the Lord soon cuts them out:
our lips shall us expose:
what Lord, shall us controule?

of poor and men oppress,
and then restore to rest,
that from the dross is rest,
in his best purif'd.

PSALM XIII, XIV, XV, XVI.

7 Now since thy promise is to help,
And save us now and evermore
8 For now the wicked world is full
When vanity with worldly men

Lord, keep thy promise then;
from this ill kind of men
of mischief's manifold,
to highly is extoll'd.

PSAL. XIII. T. S.

How long wilt thou forget me, Lord,
How long dost thou intend to hide
In heart and mind how long shall I
And how long shall my deadly foe

2 Behold me now, my Lord, my God
Lighten mine eyes lest that I sleep
3 Lest that mine enemy do say,
Lest they also that hate my soul,

4 But from thy mercy and goodness
In thy relief and saving health
5 I will give thanks unto the Lord,
Because he hath heard my request;

shall it for ever be?
thy face away from me?
with care tormented be?
thus triumph over me?

and hear me sore oppress,
as one by death possit;
behold, I do prevail;
rejoyce to see me fall.

my hope shall not depart:
right glad shall be my heart:
and praises to him sing:
and granted my wishing.

PSAL. XIV. T. S.

There is no God doth foolish men
Their drifts are all corrupt and vain,
2 The Lord beheld from heav'n most high
And saw not one that sought indeed

3 They went all wide and were corrupt,
That in the world did any good,
4 Is all their judgment so far lost,
Eating my people even as bread,

5 When they thus rage, then suddenly
Woe God doth love the righteous men,
6 Ye mock the doings of the poor,
Because they put their trust in God,

7 But who shall give thy people health
Thy promise made to Israel
8 Even when thou shalt restore again
Then Jacob shall therein rejoyce,

affirm in their mad mood:
not one of them doth good,
the whole race of mankind;
the living God to find,

and truly there was none
so not so much as one,
that all work mischief still.
not one to seek Gods will?

great fear on them shall fall:
and will preserve them all
to their reproach and shame:
and call upon his Name.

and when wilt thou succor
from out of Zion hill?
such as were captive led,
and Israel be glad.

PSAL. XV. T. S.

Wilt thou thy tabernacle, Lord;
Or whom wilt thou receive to dwell
2 The man whose life is uncorrupt,
Whose heart doth think the very truth

3 That to his neighbour doth none ill;
Nor willingly doth move false tales,
4 That in his heart regardeth not
But those that love and fear the Lord

5 His oath and all his promises
Although he make his covenant, so
6 That putteth not to usury
Nor for to hurt the innocent

7 Whoso doth all things as you see
shall never perish in this world,

who shall inhabit still?
in thy most holy hill?
whose words are just & straight:
whose tongue speaks no deceit.

in body, goods, or name,
which might impair the same.
malicious wicked men.
he maketh much of them,

that keepeth faithfully,
that he doth lose thereby,
his money and his coin.
doth bribe, or else purloyn.

that there is to be done,
nor in the world to come.

PSAL. XVI. T. S.

Lord keep me; for I trust in thee,
Thou art my God, and of my goods
2 Therefore I give them to the saints
Namely unto the faithful flock

3 Their sacrifices shall be multifold,
To offer to their idol gods
4 As for their bloody sacrifices
I will not touch, nor yet thereof

and do confesse indeed,
thou hast not any need.
that in the world do dwell,
in virtue that excel.

who run so hastily
that are but vanity
and offerings of that sort,
my lips shall make report:

5 For why the Lord the passion is
 And thou art he that dost preserve
 6 The place wherein the lot is fall'n
 Mine heritage assign'd to me
 7 I thank the Lord that caus'd me
 For by his means my secret thoughts
 8 I set the Lord still in my sight,
 For he doth stand on my right hand,
 9 Wherefore my heart and tongue also
 My flesh likewise doth rest in hope,
 10 Thou wilt not leave my soul in grave,
 Nor yet wilt give thine holy One

11 But wilt me teach the way to life
 And where at thy right hand these are

of mine inheritance:
 my lot from all mischance.
 In beauty doth excel:
 doth please me wondrous well,
 to understand the right,
 do teach me every night,
 and trust him over all:
 therefore I shall not fail.
 rejoyce exceedingly:
 to rise again; for why?
 for, Lord, thou lovest me;
 corruption for to see:

where there is joy in store,
 pleasures for evermore.

PSAL. XVII. T. S.

O Lord give ear to my just cause,
 And hear the prayer that I put forth,
 2 And let the judgement of my cause
 And let thine eyes behold and clear
 3 Thou hast well tri'd me in the night,
 That I have spoken with my tongue
 4 As for the works of wicked men,
 For love of thy most holy Name,
 5 Then in thy paths that be most pure
 That from the way wherein I walk
 6 For I do call to thee, O Lord,
 Then hear my prayer, and weigh right well
 7 O thou the Saviour of all them
 Declare thy strength on them that spurn
 8 O keep me as thou wouldst keep
 And under covert of thy wings,

attend when I complain:
 with lips that do not faint,
 proceed always from thee:
 this my simplicity.
 and yet couldst nothing find;
 that was not in my mind,
 and paths perverse and ill,
 I have restrained still.
 stay me, Lord, and preserve:
 my steps may never swerve:
 surely thou wilt me aid:
 the words that I have said,
 that put their trust in thee,
 against thy Majesty.
 one apple of thine eye:
 defend me secretly.

The Second Part.

9 From wicked men that trouble me,
 And from my foes that go about
 10 Which walkow in their worldly wealth
 That in their pride they do not spare
 11 They lie in wait where I should pass,
 And musing mischief in their minds,
 12 Much like a lion greedily,
 Or lurking like a lions whelp
 13 Hie, Lord, in haste, prevent my foe,
 Save thou my soul from the ill man,
 14 Deliver me, Lord, by thy power,
 Which now so long time sign'd have,
 15 I mean from worldly men to whom
 That have no hope nor part of joy,
 16 Thou of thy store their bellies fill'st
 Their children have enough, and leave
 17 But I shall with pure conscience
 go when I wake I shall be still.

and dally me amuse,
 my soul for to despoyle:
 and are so full and fat;
 to speak they care not what
 with craft me to confound:
 to cast me to the ground,
 that would his prey embrace:
 within some secret place,
 and cast him at my feet:
 and with thy sword him smite,
 out of their tyrants hands:
 and kept us in their bands.
 all worldly goods are rife,
 but in this present life,
 with pleasure to their mind;
 the rest to theirs behind.
 behold thy gracious face:
 of thine image and grace,

PSAL. XVIII. T. S.

O God, my strength and fortitude,
 Thou art my castle and defence
 2 My God, my rock in whom I trust,
 My refuge, buckler, and my shield,
 3 When I sing sand unto the Lord,
 Then from my foes I am right sure
 4 The pangs of death did compass me,
 The flowing waves of wickedness

of force I must love thee:
 in my necessity.
 he works of my wealth:
 he born of all my health,
 most worthy to be serv'd,
 that I shall be preserv'd,
 and bound me every where:
 did put me in great fear

5 The file and subtil snares of hell
And for my life there was prepar'd
6 I thus beset with pain and grief,
And he forthwith heard my complaint
7 Such is his power that in his wrath
Yea, the foundation of the mount
8 And from his nostrils went a smoke,
And from his mouth went burning coals
9 The Lord descended from above,
And underneath his feet he cast
10 On cherubs and on cherubims
And on the wings of mighty winds

were round about me sett
a deadly trapping net,
did pray to God for grace:
out of his holy place.
he made the earth to quake,
of Basan for to shake.
when kindled was his ire:
of hot consuming fire,
and how'd the heavens high:
the darkness of the skie.
full royally he rode:
came flying all abroad.

The Second Part.

11 And like a den most dark he made
With waters black and airy clouds
12 But when the presence of his face
Then clouds consume, and in their stead
13 The fiery darts and thunderbolts
And with his often lightnings,
14 When thou, O Lord, with great rebuke
The springs and the foundations of
15 And from above the Lord sent down
And pluckt me out of waters great,
16 And me deliver'd from my foes
Yea, from such foes as were too strong
17 They did prevent me evermore
But yet the Lord was my defence,
18 He brought me forth in open place,
And kept me safe, because he had
19 According to mine innocence,
And to the cleanness of my hands
20 For that I walked in his ways,
And not departed wickedly.

his hid and secret place:
encompassed he was.
in brightness shall appear:
come hail and coals of fire.
disperst them here and there:
he puts them in great fear.
thine anger dost declare,
the world discovered are.
to fetch me from below,
that would me overflow.
that sought me to intrall:
for me to dest withall.
In time of my great grief:
my succour and relief.
that so I might be free,
a savour unto me.
so did he me regard,
he gave me my rewards:
and in his paths have trod,
from him that is my God.

The Third Part.

21 But evermore I have respect
His statutes and commandments I
22 But pure and clean and uncorrupt
And did refrain from wickedness
23 The Lord therefore will me reward
And to the cleanness of my hands,
24 For, Lord, with him that holy is,
and with the good and virtuous men
25 And for the loving and clea
And thou wilt use the wicked men
26 For thou dost save the simple folk
And dost bring down the countenance
27 The Lord will light my candle so,
The Lord my God will make a/o
28 For by thy help an host of men
By thee I feare and overleap
29 Unspotted are the ways of God,
He is a sure defence so such
30 For who is God except the Lord?
Or else who is omnipotent,

to his law and decree:
cast not away from me,
appear'd before his face,
and sin in my case.
as I have done aright:
appearing in his sight.
wilt thou be holy too,
right virtuously wilt do.
thy favour wilt reserve:
as wicked men deserve
In trouble when they lie,
of them that look full high.
that it shall shine full bright:
my darkness to be light.
discomfitt, Lord, I shall:
the strength of any wall.
his word is purely tri'd:
as in his faith abide.
for other there is none:
saving our God alone?

The Fourth Part.

31 The God that gladdeth me with strength, is he that I do mean,
That all the ways wherein I walk
32 That made my feet like to the heards
In richness of my past,
And for my safety brought me forth
into an open place.

23 He did in order put my hands
To break in sunder bars of brass
24 Thou teachest me thy saving health,
Thy love and gentleness also

25 And under me thou makest plain
So that my feet shall never slip.
26 And fiercely I pursue and take
And from the field do not return

27 So I suppress and wound my foes,
For at my feet they fall down flat,
28 For thou dost gird me with thy strength
That they be scatter'd all abroad

29 Lord, thou hast given me the necks
That so I might destroy all those
30 They call'd for help, but none gave ear
Yea, to the Lord they call'd for aid,

to battle and to fight,
he gave my arms the might:
thy right hand is my towre:
doth still encrease my power.

the way where I should go,
nor wander to and fro:
my foes that me annoy'd:
till they be all destroy'd.

that they can rise no more:
I strike them all so sore.
to war in such a wise
that up against me rise.

of all mine enemies,
that up against me rise.
nor came to their relief:
yet heard he not their grief,

The Fifth Part.

41 And still like dust before the wind
And sweep them out like alth' clay
42 Thou keep'st me from seditious folk,
And thou dost of the heathen folk

43 A people strange to me unknown,
And at the first obey my word,
44 I shall be known to mine own,
But wander wide out of the way.

45 But blessed be the living Lord,
That is my rock and saving health,
46 For God it is that gave me power,
And with his holy Word subdu'd

47 And from my foe deliver'd me,
That cruel and ungodly were,
48 And for this cause, O Lord my God,
And sing our praises to thy Name

49 Deliverance great thou giv'st the king
Mercy for thine Anointed, and

I drive them under feet,
that steth in the street.
that still in strife are led:
appoint me to be head.

and yet they shall me serve:
whereas mine own will swerve,
they will not see my light:
and hide them out of sight.

most worthy of all praise,
praised be he always.
revenged for to be,
the people unto me.

and set me over those
and up against me rose,
to thee give thanks I will,
among the Gentiles all.

and dost reserve in store
his seed for evermore.

PSALM XIX. T. S.

THe heav'ns and firmament on high
The glory of the Omnipotent,
2 The wondrous works of God appear
The nights likewise which their race run,

3 There is no language, tongue or speech,
In all the earth and coasts thereof
4 In them the Lord made for the sun
Who like a bridegroom ready trim'd,

5 And as a valiant champion,
With joy doth haste to take in hand
6 And all the skie from end to end
Nothing can hide it from his heat,

7 How perfect is the law of God,
Converting souls, and making wise
8 Just are the Lords commandments,
His precepts pure, and do give light

9 The fear of God is excellent,
The judgments of the Lord are true,
10 And more to be embraced are
The hony and the hony-comb

11 By them thy servant is forewarn'd
And in performance of the same

do wondrously declare
his works and what they are:
by every days success:
the self same thing express.

where their sound is not heard,
their knowledge is conferr'd.
a place of great renown,
doth from his chamber come.

who for to get a prize,
some noble caterpiller,
he compasseth about:
but he will find it out.

how is his covenant sure,
the simple and obscure!
and glad both heart and mind:
to eyes that be full blind.

and doth endure for ever:
and righteous altogether:
than fine gold away:
are not so sweet as they.

to have God in regard,
there shall be great reward

PSALM XX, XXI, XXII.

12 **Y**ea, Lord, what earthly man doth know
Thou cleanse me from my secret sins,

13 And keep me that presumptuous sins
And so shall I be innocent,

14 Accept my mouth and heart al's,
For my redeemer and my strength,

the errors of his life?
which are in me most rife.

prevail not over me:

and great offences flee.

my words and thoughts each one;

O Lord, thou art alone.

PSALM XX. T. S.

1 **T**rouble and adversity

1 The majesty of Jacobs God
2 And send thee from his holy place
And so in Zion stablish thee

3 Remembering well the sacrifice

And so receive me fit graciously

4 According to thy hearts desire

And all thy counsel and device

5 We shall rejoyce when thou usav'st,

Unto the Lord, which thy requests

6 The Lord will his Anointed save,

And send him help by his right hand

7 In charlots some put confidence,

But we remember God our Lord,

8 They fall down flat, but we do rise,

9 O save and help us, Lord and King.

the Lord God hear thee still,

defend thee from all ill:

his help at every need,

and make thee strong indeed.

that now to him is done:

thy burnt-offerings each one,

the Lord grant unto thee

full well perform may he,

and our banners display

fulfilled hath alway.

I know well by his grace,

out of his holy place.

and some in horses trust:

that keepeth promise just.

and stand up steadfastly,

when we to thee do cry.

PSALM XXI. T. S.

1 **O** Lord, how joyful is the King

Exceedingly he doth rejoyce

2 For thou hast given unto him

To him nothing thou hast deny'd

3 Thou didst prevent him with thy gifts

And thou hast set upon his head

4 And when he asked life of thee,

To have long life, yea such a life

5 Great is his glory by thy help,

Great worship and great honour both

6 Thou wilt give him felicity

And with thy cheerful countenance

7 Because the King doth strongly trust

Therefore his goodness and his grace

8 Thine enemies shall feel thy force,

Find out thy foes, and let them feel

9 And like an oven burn them, O Lord

Thine anger shall destroy them all,

10 And thou shalt root out of the earth

And from the number of thy folk

11 For why? much mischief they contriv'd

Yet did they fail, and had no power

12 But it is a mark thou shalt them set

And charge thy bow strings really

13 Be thou exalted, Lord, therefore

We shall we sing right solemnly,

in thy strength and thy pow'r

in thee his Saviour.

his godly hearts desire:

of that he did require.

and blessings manifold,

a crown of perfect gold.

thereof thou mad'st him sure,

as ever shall endure.

thy benefit and aid:

thou hast upon him laid,

that never shall decay,

will comfort him alway.

In God for so prevail:

to save him will not fail.

and those that thee withstand:

the power of thy right hand.

In fiery flame and fume:

and fire shall them consume.

their fruit that should increase:

their seed shall end and cease.

against thy holy Name:

for to perform the same.

in a most open place,

against their very face.

In thy strength every hour:

praising thy might and power.

PSALM XXII. T. S.

1 **O** God, my God, wherefore dost thou

And help'st not when I do make,

2 To thee, my God, even all day long

I cease not all the night, and yet

3 But thou that in thy holy place

Thou art the joy, the comfort and

forsake me utterly.

my great complaint and cry?

I do both cry and call:

thou hearest not at all.

continually dost dwell,

glory of Israel,

4 And he in whom our fathers old,
And when they put their trust in thee,

5 They were deliver'd ever when
And for the faith they had in thee
6 But I am now become more like
And out cast whom the people scorn

7 All men despise as they behold
They grin, make mouths and nod their heads
8 This man did glory in the Lord,
Let him redeem and help him now,

9 But from the prison of the womb
Thou didst preserve me still in hope,
10 I was committed from my birth
Since I was in my mothers womb.

had all their hope for ever :
thou didst them still deliver.

they called on thy Name:
they were not put to shame,
a worm then to a man :
with all the spite they can,

me walking on the way:
and on this wise do say,
his favour and his love,
his power if he will prove.

I was by thee releas'd :
while I did suck the breast.
with thee to have abode :
thou hast been still my God.

The Second Part.

11 Then Lord, depart not now from me
Since I have none to be my help,
12 So many bulls do compass me
Yes, bulls so fat as though they had

13 They gape upon me greedily,
Much like a lion roaring out.

14 But I drop down like water shed,
My heart doth in my body melt.

15 My strength doth like a potherd dry,
Unto my jaws, and I am brought
16 And many dogs do compass me,
Conspiring still against my life,

17 I was tormented so that I
Yet still upon me they do look,
18 My garments they divided have
And for my coat they did cast lots

19 Therefore I pray thee be not far
But rather, since thou art my strength,
20 And from the sword, save thou my soul
And ever keep my darling dear,

21 And from the lions mouth, that would
And from the horns of unicorns.

22 Then shall I to my brethren all
And in thy Church shall praise the Name

in this my present grief,
my sorrow and relief.
that be full strong of head :
in basins held burn'd.

as though they would me slay;
and ramping for his prey.
my joints in sundry break,
like wax, I am so weak.

my tongue it cleaveth fast
to dust of death at last.
in counsel they do meet:
piercing my hands and feet.

might all my bones have told;
and still they me behold.
in parts among them all :
to whom it might befall.

from me at my great need :
to help me, Lord, make speed,
by thy might and thy power:
from dogs that would devour.

me all in sundry shivers,
Lord, safely me deliver.
thy Majesty exalt:
of thee the living Lord.

The Third Part.

23 All ye that fear him, praise the Lord,
And all ye seed of Israel

24 For he despiseth not the poor,
His countenance when they do call,

25 Among the folk that fear the Lord
Thy praise, and keep my promise made

26 The poor shall eat and be satisf'd,
To know the Lord, shall praise his Name,

27 The coasts of all the earth shall praise
The heathen folk shall worship him

28 The kingdoms of the heathen folk
And he shall be their Governour

29 The rich men of his goodly gifts
And in his presence worship him;

30 And all that shall go down to dust,
A seed shall serve and worship him

31 They shall decays and plainly shew
Unto a people yet unborn,

thou, Jacob, honour him:
with reverence worship him.
he is not far away
but hears them when they pray.

I will therefore proclaim
for setting forth thy Name.
and those that do endeavour
their hearts shall live for ever.

the Lord, and seek his grace:
before his blessed face.
the Lord shall have therefore:
and King for evermore.

shall feed and taste also :
and how their knees fall low
of life by him shall taste
while any world shall last.

his truth and righteousness,
who shall his Name confess.

PSAL. XXIII. W. W.

The Lord is only my support,
How can I then lack any thing
He doth me fold in clothes most soft
And after, drives me to the streams
And when I feel my self near lost,
Conducing me in his right paths
And though I were even at death's door,
For with thy rod and shepherds crook
Thou hast my table richly deckt
Thou hast my head with balm refreshd,
And finally white breath doth last,
And in the house of God will I

and he that doth me feed:
whereof I stand in need:
the tender grass fast by:
which run most pleasantly.
then doth he me home take,
even for his own Name's sake.
yet would I fear none ill:
I am comforted still.
In despite of my foe:
my cup doth overflow,
thy grace shall me defend,
my life for ever spend.

Another of the same, by T. S.

My shepherd is the living Lord,
In pastures fair with waters calm,
He did convert and glad my soul,
To walk in paths of righteousness,
Yes, though I walk in vale of death,
Thy rod and staff do comfort me,
And in the presence of my foes,
Thou shalt, O Lord, fill full my cup,
Through all my life thy favour is
That in thy house for evermore

nothing therefore I need,
he setteth me to feed,
and brought my mind in frame
for his most holy Name.
yet will I fear none ill:
and thou art with me still.
my table thou shalt spread:
and wilt anoint my head.
so frankly shew'd to me,
my dwelling-place shall be.

PSAL. XXIV. J. H.

The earth is all the Lords, with all
Yea, his is all the world and all
For he hath fastly founded it
And plac'd below the liquid floods,
Who is the man, O Lord, that shall
Or pass into thy holy place,
He that hath pure hands and heart,
His soul nor set on vanity,
Him that is such a one, the Lord
And from his God and Saviour shall
This is the flock of travellers,
As Jacob did the Israelite,
Ye princes ope your gates, stand ope
For there shall enter in thereby
Who is the King of glorious state?
The mighty Lord in battle stout,
Ye princes ope your gates, stand ope
For there shall enter in thereby
Who is the King of glorious state?
The kingdom and the royalty

her store and furniture:
that therein doth endure,
above the sea to stand
to flow beneath the land.
ascend unto thy hill,
there to continue still?
which nothing doth desire:
and hath not sworn so guile,
most highly shall regard:
receive a just reward.
in seeking of his grace:
in that time of his race.
the everlasting gate:
the King of glorious state,
the strong and mighty Lord,
and trial of the sword.
the everlasting gate:
the King of glorious state,
the Lord of hosts it is:
of glorious state is his.

PSAL. XXV. T. S.

I lift my heart to thee,
Now suffer me to take no shame,
Let not my foes rejoice,
And let them see he overthrown
But shame shall them befall
Therefore thy paths and thy right ways
Direct me in thy truth,
Thou art my God and Saviour,
Thy mercies manifold
Also thy pity plentiful,
Remember not the faults
Remember not how ignorant
Not after my defects
But of thine own benignity

my God and guide most just:
for in thee do I trust.
nor make a scorn of me:
that put their trust in thee.
which harm them wrongfully:
unto me, Lord, desire,
and teach me I thee pray:
on thee I wait alway.
remember, Lord, I pray:
for they have been alway.
and frailty of my youth:
I have been of thy truth.
let me thy mercy find:
Lord, have me in thy mind.

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7 His mercy is full sweet,
Therefore the Lord will sinners teach,
8 The humble he will teach
He will direct in all his paths
9 For all the ways of God
To them that do his covenant

his truth a perfect guide :
and such as go aside.
his precepts to obey :
the lowly man alway.
both truth and mercy are,
and statutes keep with care.

The Second Part.

10 Now for thy holy Name,
To grant me pardon for my sin,
11 Whoso doth fear the Lord,
To lead his life in such a way
12 His soul shall evermore
His seed and his posterity
13 All those that fear the Lord,
And unto them he doth declare
14 Mine eyes and thankful heart
That pluckt my feet out of the snare
15 With mercy me behold,
For I am poor and desolate,
16 The troubles of my heart
Bring me out of this misery,
17 Behold my poverty,
Remit my sin and mine offence,
18 O Lord, behold my foes,
Pursuing me with deadly hate,
19 Preserve and keep my soul,
And let me not be overthrowed,
20 Let mine integrity
My sure protection and defence,
21 Deliver, Lord, thy folk,
I mean thy chosen Israel,

O Lord, I thee intreat,
for it is wondrous great.
by him he shall be kept,
as he doth best accept.
in goodness dwell and stand,
inherit shall the land.
know his secret intent :
his will and testament.
to him I will advance :
of sin and ignorance.
to thee I make my moan ;
and comfortless alone.
are multiplied indeed :
necessity and need.
mine anguish and my pain :
and make me clean again.
how they do still increase,
that pain would live in peace.
and still deliver me :
because I trust in thee.
and uprightness still be,
because I wait on thee.
and send them some relief,
from all their pain and grief.

P S A L. XXVI. T. A.

Lord, be my judge, and thou shalt see
I trust in God, and hope that he
2 Prove me my God, I thee desire,
As men do prove their gold with fire,
3 Thy loving kindness in my sight
I ever walked in thy truth,
4 I do not love to haunt or use
To come in house I do refuse
5 I much abhor the wicked sort,
I do not once to them resort
6 My hands I wash and do proceed
Then to thine altar I make speed,
7 That I may speak and preach the praise
And so declare how wondrous ways
8 O God, thy house I love most dear,
My chief delight is to be near
9 O shut not up my soul with them
Nor yet my life among those men
10 For in their hands much mischief is,
And nothing else in their right hand
11 But I in righteousness resolve
Therefore, that I may never swerve,
12 My foot is stand for all assays,
Wherefore to God will I give praise

my paths be right and plain :
with strength will me sustain,
my ways to search and try :
my reins and heart cloy.
I do behold always :
and will do all my days,
with men whose deeds are vain :
with the deceitful train,
their deeds I do despise :
that hurtful things devise.
in works to walk upright :
to offer there in fight.
that doth belong to thee,
thou hast been good to me,
to me it doth excell :
the place where thou dost dwell.
in sin that take their fill :
that seek much blood to spill.
their lives therewith abound :
but bribes is to be found.
my time and days to spend :
let thy grace me defend.
it standeth well and right :
in all the peoples fight.

P S A L. XVII. J. H.

The Lord is both my health and light,
Since God doth give me strength and
might,

shall man make me afraid ?
why should I be afraid ?
a While

While that my foes with all their strength
And think to cut me up, at length

3 Though they in camp against me lie,
And if in battell they will try,

4 One thing of God I do require,
For which I pray and will desire

5 That I within his holy place

To see the beauty of his face,

6 In time of dread he shall me hide
And keep me secret by his side,

7 At length I know the Lord's good grace
My foes to foil and clean deface,

8 Therefore within his house will I
With psalms and songs will I apply

begin with me to brawl,
themselves have caught the fall,

my heart is not afraid :

I trust in God for aid.

that he would not deny :
till he to me apply.

my life throughout may dwell :

and view his temple well,

within his place most pure,
as on a rock most sure.

shall make me strong and stout,
that compass me about,

give sacrifice of praise :

to laud the Lord always.

The Second Part.

9 Lord, heare the voice of my request,
Have mercy, Lord, on me oppress,

10 My heart confesseth unto thee,
Then seek my face, said'st thou to me,

11 In wrath turn not thy face away,

Thou art my help unto this day,

12 My parents both their son forsook,

Yet then the Lord himself did take

13 Teach me, O Lord, the way to thee,

For fear of such as watch for me,

14 O leave me not unto the will

For they surmise against me still

15 I utterly shou'd faint, but that

That in the land wherein I live

16 Trust all in God whose whole thou art,

He will support and ease thy heart,

for which to thee I cry :

and help me speedily.

I sue to have thy grace :

Lord, I will seek thy face.

nor suffer me to slide :

be still my God and guide,

and call me off at large :

of me the care and charge.

and lead me on forth right,

to trap me if they might,

of them that be my foes :

false witnesses to depose.

this hope supporteth me,

Gods goodness I shall see,

his will abide thou must,

if thou in him do trust.

P S A L. XXVIII. T. S.

Thou art, O Lord, my strength and stay,
Neglect me not, lest I be like

2 My voice and supplications hear,

When I lift up my hands unto

3 Repute me not among those men

That speak right: false unto their friends,

4 According to those wicked deeds

And after their inventions

5 Because they never mind the words

Intrad of building of them up,

6 To render thanks unto the Lord

My voice, my prayer, and my complaint

7 He is my shield and fortitude,

My hope, my help, my hearts relief,

8 He is our strength and our defence,

The health and the salvation

9 The people and thine heritage,

Increase them, Lord, and rule their hearts,

the succour which I crave :

to them that go to grave,

when unto thee I cry,

thy holy ark most high.

In sin that take their fill:

but things in heart full ill,

which they did most regard :

let them receive reward.

of God, he will therefore

destroy them evermore.

how great a cause have I,

that heard so willingly!

my buckler in distress:

my foe shall him confess,

our foe for to resist:

of his elect by Christ.

Lord, bless, guide and preserve

that they may never swerve.

P S A L. XXIX. T. S.

Give to the Lord, ye potentates,
All praise: Honour, might & strength,

2 Give glory to his holy Name,

Worship him in his majesty.

3 His voice doth rule the waters all,

He doth prepare the thunder: app.

give ye with one accord,

unto the living Lord.

and honour him alone :

within his holy throne.

even as himself doth praise :

and governs all the seas.

PSALM XXX, XXX.

4 The voice of God is of great force,
It is most mighty in effect,

5 The voice of God doth rend and break
The cedar-trees of Lebanon,

6 And makes them leap like a calf,
Not only trees but mountains great

7 His voice divides the flames of fire,

8 It makes the desert quake for fear,

9 It makes the blades for fear to calve,
And in his temple every man

10 The Lord doth sit upon the floods

And he likewise as Lord and King

11 The Lord will give his people strength
And he will bless his chosen flock

and wonders excellent:
and most magnificent.

the cedar-trees so long;
which are most high and strong;
or as the unicorn:

whence the trees are born.

and shakes the wilderness:

that called is Cadés.

and makes the covert places
his glory doth proclaim.

their fury to restrain:

for evermore shall reign.

whereby they shall increase:
with everlasting peace.

PSAL. XXX. J. H.

All loud and praise with heart and voice,
Which didst not make my foes rejoyce,

2 O Lord my God, to thee I cri'd

Thou gav'st an ear, and didst provide

3 Of thy good wilt thou hast call'd back

Thou didst revive when strength did lack

4 Sing praise, ye saints, that prove and see
In memory of his Majesty

5 For why? his anger but a space

But in his favour and his grace

Though gripe of grief and pangs full sore

The Lord to joy shall us restore

6 When I enjoy'd the world at will,

Tush, I am sure to feel none ill,

7 For thou, O Lord, of thy good grace

But when thou turn'd'st away thy face,

8 Wherefore again then did I cry

And my complaints did multiply,

9 What gain is in his blood, said I,

Can dust declare thy Majesty,

10 Wherefore, my God, some pity take,

Do not this simple soul forsake,

11 Then didst thou turn my grief and woe

The mourning weed thou took'st me to

12 Wherefore my soul incessantly

My Lord my God, to thee will I

O Lord, I give to thee,
but hast exalted me:

In all my pain and grief:
to ease me with relief.

my soul from hell to save:

and kep't me from the grave.

the goodness of the Lord:
rejoyce with one accord.

doth last and slack again;

always doth life remain.

abide with us all night,

before the day be light.

thus would I boast and say,

my wealth shall not decay.

didst end me strength and aid:

my mind was sore dismayd.

to thee, O Lord of might:

praying both day and night.

If death destroy my days?

or give thy truth its praise?

O Lord, I thee desire:

of thee help I require:

into a cheerful voice:

and mad'st me to rejoyce.

shall sing unto thy praise:

give laud and thanks always.

PSAL. XXXI. J. H.

O Lord, I put my trust in thee,
As thou art just, deliver me,

2 Hear me, O Lord, and that anon,

Be thou my rock and house of stone,

3 For why? as stones thy strength is tri'd,

For thy Names sake be thou my guide.

4 Pluck thou my feet out of the snare

Thou art my strength and all my care

5 Into thy hands, Lord, I commit

Because thou hast redeemed it,

6 I hate such folk as will not part

When they on trifles set their heart,

7 For I will in thy mercy joy,

Thou se'st when ought would me annoy,

8 Thou hast not left me in their hand

But thou hast set me up of hand,

let nothing work me shame:

and set me free from blame:

to help me make good speed:

my sence in time of need.

thou art my feet and tower:

and lead me in thy power:

which they for me have laid:

is for thy might and aid.

my soul, which is thy due:

O Lord my God most true.

from things to be abhor'd:

my trust is in the Lord.

I see it doth excell:

and know'st my soul full well:

that would me overcharge:

is well stored at large.

The Second Part.

Great grief, O Lord, doth me affail,
Mine eyes wax dim, my sight doth fall,
My life is worn with grief and pain,
My strength is gone, and through disdain

Among my foes I am a scorn,
My neighbours and my kinsmen born
As men once dead are out of mind,
As little use of me they find,

I heard the brags of all the rout,
How they conspir'd, and went about
But, Lord, I trust in thee for aid
For I confess, and still have said,

The length of all my life and age,
Defend me from the wrath and rage
To me thy servant, Lord, express
And save me, Lord, for thy goodness,

some pity on me take:
my heart with fear doth ache,
my years in we are past,
my bones corrupt and waste.

my friends are all dismay'd:
to see me are afraid.
so am I now forgot:
as of a broken pot.

their threats my mind did fray,
to take my life away.
not to be overtrod:
thou art the Lord my God.

O Lord, is in thy hand:
of them that me withstand,
and shew thy joyful face:
thy mercy and thy grace.

The Third Part.

Lord, let me not be put to shame,
But let the wicked bear the blame,
O Lord, make dumb their lips outright
And cruelly with pride and spite

O how great good hast thou in store
That fear and trust in thee therefore
Thy presence shall them fence and guide
Within thy place thou shalt them hide

Thanks to the Lord, that hath declar'd
Me to defend with watch and ward
Thus did I say both day and night,
Lo, I am clean call out of sight,

Ye saints, love ye the Lord alway,
And so the proud he doth repay
Be of good courage evermore,
For those that put their trust in him

because on thee I call:
and into the grave fall,
which are addit to lies,
against the just devise,

laid up full sale for them
before the sons of men:
from all proud brags and wrongs
from all the strife of tongues,

on me his grace so far,
as in a town of war.
when I was sore oppress'd,
yet heard'st thou my request,

the faithful he doth guide:
according to their pride.
on God your strength depend:
he ever will defend.

PSALM XXXII. T. S.

The man is blest whose wickedness
And he whose sin is likewise hid,
And blest is he to whom the Lord
Which in his heart hath hid no guile,

For whilst that I kept close my sin
My bones did wear and waste away
For night and day thy hand on me
That all my blood and humours moist

I did therefore confess my fault,
Then thou, O Lord, didst me forgive
The humble man shall pray therefore,
So that the floods of waters great

When trouble and adversity
Thou art my refuge and my joy,
Come hither, and I will thee teach
I will thee guide as I my self

Be not so rude and ignorant
Whose mouth without a rein or bit
The wicked man shall manifest
But unto him that trusts in God,

Be merry therefore in the Lord,
And ye of pure and perfect heart,

the Lord doth clean pass by:
and cover'd secretly.
imputer not his sin:
nor fraud is found therein.

In silence and constraint,
with dailie moan and plaint,
so grievous was and smart,
to driness did convert.

and all my sins discovers:
and all my sins pass over.
and seek thee in due time:
shall have no power on him,

do compass me about,
and thou dost rid me out.
how thou shalt walk aright:
have learn'd by proof and sight.

as is the horse and mule,
from harm thou canst not rule.
sorrows and griefs sustain:
his goodness shall remain.

ye lift up your voice:
with cheerful joy.

PSALM. XXXIII, XXXIV.

PSAL. XXXIII. J. H.

YE righteous in the Lord rejoyce;
That upright men with thankful voice
Praise ye the Lord with harp and song,
With lute and instrument also

3 Sing to the Lord a song most new,
4 For why? his word is ever true,
5 To judgement, equity, and right,
And with his gifts he doth delight

6 For by the word of God alone
Their hosts and powers every one
7 The waters great gather'd hath he
And hid them in the depth to be,

8 All men on earth both least and most,
Ye that inhabit in each coast,
9 What he commanded wrought it was
What he doth will is brought to pass

10 The counsels of the nations rude
He doth defeat the multitude
11 But his decrees continue still,
The motions of his mind and will

It is a firmly light,
Should praise the Lord of might;
In peace and pleasant things:
that soundeth with ten strings.

with courage give him praise:
his works and all his ways.
he hath a great good will:
the earth throughout to fill.

the heav'n above were wrought:
his breath to pass hath brought,
on heaps within the shore:
as in a house of store.

fear God and keep his law:
dread him and stand in awe.
at once with present speed:
with full effect indeed.

the Lord doth bring to nought:
of their device and thought.
they never slack nor swage:
take place in every age.

The Second Part.

11 And blest are they to whom the Lord
Whom he doth chooseth of mercy accord
12 The Lord from heav'n did cast his sight
13 Beholding from his seat of might

14 The Lord, say, whose hand hath wrought
For he alone doth know the thought,
15 A king that trusteth in his host,
The man that of his might doth boast,

16 The troops of horsemen all shall fail,
The strength of horse shall not prevail
17 But to the eyes of God intend
With such as fear him to offend,

18 That he of death and great distress
And if that death their land oppress
19 Wherefore our soul doth whole depend
He is our shield us to defend,

20 Our joyful souls always proclaim
For why? in his most holy Name
21 Therefore let thy goodness, O Lord,
As we always with one accord,

as God and guide is known:
to take them as his own.
on men mortal by birth:
the dwellers on the earth.

man's heart, and doth it frame:
and working of the same.
shall nought prevail at length:
shall fail for all his strength.

their sturdy steeds shall swerve:
the rider to preserve.
and watch to aid the just:
and on his goodness trust.

may set their souls from dread:
in hunger them to feed,
on God our strength and stay:
and drive all darts away,

his power and his might:
we hope and much delight.
still present with us be:
do only trust in thee.

PSAL. XXXIV. T. S.

I Will give laud and honours both
Also my mouth for evermore
2 I do delight to laud the Lord
That humble men and mortals do
3 Therefore see that ye magnific
Let us exalt his holy Name
4 For I my self be sought the Lord,
And me deliver'd instantly

5 Whoso they be that him behold,
Their countenance shall not be dash'd,
6 This poor distressed man for help
Who did him hear without delay,

7 The angel of the Lord doth pitch
To save all such as do him fear,

unto the Lord always,
shall speak unto his praise.
in soul, in heart, in voice:
my heart and so rejoyce.

with me the living Lord,
always with one accord.
he answer'd me again,
from all my fear and pain.

shall see his light most clear:
they need it not to fear.
unto the Lord did call:
and rid him out of thrall.

his tents in every place,
that nothing them deface.

PSALM XXXV.

1 Tell and consider well therefore,
O happy man that maketh him
2 Fear ye the Lord, ye holy ones,
For they that fear the living Lord,
30 The Lord shall be hunger-bit,
And as for them that fear the Lord,

that God is good and just;
his only stay and trust.
above all earthly thing:
sure sure to lack nothing,
and pin'd with famine much:
no lack shall be to such.

The Second Part.

21 Come near to me, my children dear,
I will you teach the perfect way,
22 Who is the man that would live long,
23 See thou refrain thy tongue and lips
24 Turn back thy face from doing ill,
Requise for peace and quietness.
25 For why? the eyes of God above
His ears likewise to hear the cry
26 But he doth frown and bend his brow;
And cuts away the memory
27 But when the just do call and cry,
Thy out of pain and misery
28 The Lord is ever nigh to them
And for the contrite spirit he
29 Full many be the miseries
But of deliverance from them all
30 The Lord doth so preserve and keep
That nought so much as one of them
31 The sin shall slay the wicked man,
And such as hate the righteous man,
32 But they that fear the living Lord,
And as for those that trust in him,

and to my words give ear;
how ye the Lord shall fear.
and lead a godly life;
from all deceit and strife.
and do the godly deed:
and follow it with speed,
upon the just are bent;
of the poor innocent,
upon the wicked train:
that should of them remain,
the Lord doth hear them so,
forthwith he lets them go,
that broken-hearted are;
salvation doth prepare
that righteous men endure;
the Lord doth them secure,
their very bones alway,
doth perish or decay,
which he himself hath wrought
shall soon be brought to naught
are ever safe and sound;
nothing shall them confound.

PSALM XXXV. I. H.

1 Ord, plead my cause against my foes,
2 And take my part against all those
3 Lay hand upon the spear and shield,
Stand up for me and fight the field,
4 Gird on thy sword, and stop the way,
That thou unto my soul may'st say,
5 Confound them with rebuke and blame,
Let them turn back and see with shame,
6 Let them disperse and flee abroad,
That to the angel of our God
7 Let all their ways be void of light,
And send thine angel with thy might,
8 For why? without my fault they have
And for no cause have digg'd a pit
9 When they think least and have no care,
Let them be trust in their own snare,
10 And let my soul, my heart and voice,
That in the Lord I may rejoice,
11 Then all my bones shall speak and say,
O thou great God of heav'n and earth,

confound their force and might;
that seek with me to fight,
thy self in armour dress:
to help me from distress,
mine enemies withstand;
I am thy help at hand,
that break my soul to fall:
that think to work me ill,
as wind doth drive the dust:
their might away may thrust,
and slippery like to fall:
to persecute them all,
in secret set their gin:
to take my soul therein,
O Lord, destroy them all:
and in their mischief fall,
in God have joy and wealth;
and in his saving health,
my parts shall all agree:
what man is like to thee,

The Second Part.

11 Thou doth defend the weak from them
And rid the poor from wicked men,
12 My cruel foes against me rise
And to accuse me they devise
13 Where I to them did show good will,
That they should pay my good with ill,

that are both stout and strong,
that spoil and do them wrong:
to witness things untrue:
of things I never knew.
they quit me with disdain:
my soul doth sore complain.

14 When

14 When they were sick I mourn'd therefore, my self in sackcloth clad:
With fasting did I faint full sore, and pray'd with heart most sad.

15 As they had been my brethren dear I did my self behave:
As one that mourneth heavily about his mothers grave.
16 But they in mine adversity did gather in a rout:
Yes, which slaves reproachfully at me did mock and flout.

17 The belly gods and flattering train, that all good things deride,
At me do grin with great disdain, and pluck their mouths aside.
18 Lord, when wilt thou for me appear? why dost thou stay and pause?
O rid my soul, mine only dear, our of these lions claws.

19 And then will I give thanks to thee before the Church always:
And where most of the people be, there will I shew thy praise.
20 Let not my foes prevail on me, which hate me for no fault;
Nor let them wink or turn their eye, that causeless me assault.

The Third Part.

21 Of peace no word they think or say, their talk is all untrue:
They still consult and would betray, all those that peace ensue,
22 With open mouth they run at me, their fury is like fire:
Well, well, say they, our eye doth see the thing that we desire.

23 But Lord, thou see'st what ways they take and what they do intend:
Be not far off, nor me forsake, as men that fall their friend.
24 Awake, arise, and stir abroad, defend me in my right:
Revenge my cause, O Lord my God, and aid me with thy might.

25 According to thy righteousness, my Lord God, set me free:
And let them not their pride express, nor triumph over me.
26 Let not their hearts rejoyce and cry, even so we would it have;
Nor give them cause to say on high, he's sunk into the grave.

27 Confound them with rebuke and shame, that joy when I do mourn:
And pay them home with spite and blame, that brag at me with scorn.
28 Let them most heartily rejoyce, which love mine upright way:
Let them all times with heart and voice still praise the Lord, and say,

29 Great is the Lord, and doth excell, and he doth much delight
To see his servants prosper well, it is his pleasant sight.
30 Wherefore my tongue I will apply, thy righteousness to praise:
To thee the Lord my God will I give laud and thanks always.

P. S. A. L. XXXVI. J. II.

THe wicked by his works unjust, doth thus persuade my heart,
That in the Lord he hath no trust, his fear is set apart.
3 Yet doth he joy in his estate, to walk as he began,
So long till he deserve the hate, of God as well as man.

3 His words are wicked, vile and naught, his tongue no truth doth tell:
Yet at no hand will he be taught, which way he may do well.
4 When he should sleep, then doth he muse, his mischief so fullil:
No wicked ways doth he refuse, nor any thing that's ill.

5 But, Lord, thy goodness doth ascend, above the heav'ns most high:
So doth thy truth as self extend, unto the cloudy sky.
6 Much more than hills so high and steep, thy justice is express:
Thy judgments like to fens most deep, thou see'st both man and beast.

7 Thy mercy is above all things, O God, it doth excell:
In trust whereof, as in thy wings, the sons of men shall dwell.
8 Within thy house shall they be fed, with plenty at their will:
Of all delights they shall be fed, and take thereof their fill.

9 Because the well of life most pure, doth ever flow from thee,
And in thy light we are full sure, the lasting light to see.
10 From such as thee desire to know, let not thy grace depart:
Thy righteousness declare and show, to men of upright heart.

11 Let not the proud on me prevail, O Lord of thy good great
Nor let the wicked me assail, to throw me out of place.

But they in their device shall fall
They shall be certainly cast down,

P SIA L. XXXVII. W. W.

Rudge not to see the wicked men
Nor yet envy such as to ill
For as green grass and the green herbs
So shall their great prosperity

Trust thou therefore in God alone
So shalt thou have the land as thine,
In God set all thy hearts delight,
Or else canst wish in all the world,

Cast both thy self and thine affairs
And thou shalt see with patience

Thy perfect life and godly Name
So that the sun even at noon-day

Be still therefore, and steadfastly
Not shrinking from the pious state

Shake off despite, envy and hate,
That thou mayst not be drawn into

For every wicked man with God
But such as trust in him are sure
Wait but a while and thou shalt see
No not so much as house or place

that wicked works maintain
and never rise again.

In wealth to flourish still :
have bent and set their will;
are cut and wither away :
soon pass, fade and decay.

to do well give thy mind :
and there sure food shalt find,
and loek what thou wouldst have,
thou need'st it not to crave.

on God with perfect trust,
th' effect both sure and just,
he will clear as the light :
shall not shine half so bright.

on God see thou wait then,
of leud and wicked men,
let not thine anger rise :
some wicked enterprise.

destroy both more and less :
the land for to possess,
no more the wicked train,
where once he did remain,

The Second Part.

But merciful and humble men
In rest and peace they shall rejoyce,
The leud men and malicious
They gnash their teeth at him, as men

But while ungodly men thus think,
For he doth see their terms approach,

The wicked have their sword out drawn,
To overthrow and kill the poor,

But the same sword shall pierce their heart
So shall the bow in silvers break.

Disturbeth the just mans poor estate
Then all the leud and wicked men

For though their power be most strong,
Where contrary he doth preserve

He sees by his great providence
And will give them inheritance

They shall not be discouraged,
When others shall be hunger-bid,
For whatsoever wicked is,
Shall like the fat of lambs consume,

enjoy shall see and land :
for nought shall them withstand,
against the just conspire :
which do his hate desire.

the Lord laughs them to scorn :
when they shall sigh and mourn
their bow also is bent,
whose life is innocent.

which was to kill the just :
wherein they put their trust,
is to be vain'd more
rich pomp and heaped store.

God will it overthrow :
the humble men and low,
the good mans trade and way :
which never shall decay.

when some are hard beset :
they shall be clad and fed,
and enemy to God,
or speak that slice abroad,

The Third Part.

Behold the wicked boyes much,
Whereas the just by liberal gifts
For they whom God doth bless shall have
And they whom he doth curse, likewise

The Lord the just mans step doth guide
To every thing he takes in hand

Though he doth sick, yet is he sure
For God upholds him with his hand,

I have been young, but now am old,
The just man left, nor yet his feed

He gives always most lib'rally,
By which he doth from God secure

Flow vicy therefore and wickedness,
For God shall grant they long to have

and never pays again :
the needy doth sustain,
the land for heritage :
shall perish in his rage.

and all his ways doth bless :
he giveth good success,
not utterly to sink :
and from him will not shrink,

yet did I never see :
to beg for misery,
and leuds where there is need :
a blessing to his seed.

and vertue do embrace:
on earth a dwelling place.

28 For God is lowly equall,
That he preferreth them, but doth
29 Whereas the good and godly men
Moring as lords all things therein
30 The iust mans mouth doth ever speak
His tongue doth talke of iudgment, and
31 For in his heart the law of God
So that where-ever he doth go
32 The wicked like a greedy wolf
By all means seeking him to kill,

and shewe to his flesh giue,
cut off the wicked race.
Inherit shall the land,
In their own power and hand,
of masters wife and high:
of truth and equall.
his Lord doth still abide:
his foot shall never slide.
the iust man doth beset,
and take him in his net.

The Fourth Part.

33 But though he fall into his hands,
Though men against him sentence give,
34 Wait thou on God and keep his way,
The earth to rule, and thou shalt see
35 The wicked haue I seen most strong,
Spreading him self and flourishing,
36 But suddenly he pass away,
Then I him sought, but could not find
37 Mark and behold the perfect man,
For the iust man shall haue at length
38 As for transgressours, wo to them,
God will cut off their budding race,
39 But the salvation of the iust
Who in their trouble stande them aid,
40 God evermore deliuer them,
And still will save them whilst that they

yet God will succour send:
God will him yet defend.
he shall perseuer thee then
destroy'd these wicked men.
and pluck'd in high degree,
as doth the laurel-tree.
and to he was quite gone:
the place where I dwell such one,
how God doth him increase:
great joy with rest and peace,
destroy'd they all shall be:
and rich posterity.
doth come from God above,
of his meer grace and love,
from iud men and uniuert:
in him do put their trust.

P S A L M XXXVIII. J. H.

PUt me not to rebuke, O Lord,
And in thy wrath correct me not
Thine arrows do stick fast in me,
And in my flesh, no health at all
3 And all this is by reason of
Not any rest is in my bones
4 For lo, my wicked doings, Lord,
A greater load than I can beare,
5 My wounds do stink and are corrupt,
Which all through mine own foolishness
6 And I in careful wise am brought
That I go walking all the day.
7 My loynes are fill'd with sore disease,
8 I feeble am and broken sore,
9 Thou know'st, Lord, my desire, my groans
10 My heart doth pant, my strength doth fail,
11 My lovers and my wonted friends
As if my kinsmen far away
12 They that do seek my life, my sinners,
To do me hurt, speak lies, and thine

is thy provoked ire:
I humbly thee desire,
thy hand doth press me sore;
appeareth say more.
thy wrath that I am lo:
by reason of my sin.
above my head are gone
they lie me sore upon.
and loathsome are to see:
doth happen unto me.
into such great distress:
in doleful heaviness.
my flesh hath no whole part:
and roar for grief of heart,
are open in thy sight:
mine eyes have lost their light.
stand looking on my woe:
are me depassed fro.
and they that go the way
on mischief all the day.

The Second Part.

13 But as a deaf man I became,
14 And as one dumb, that opens not
15 For all my confidence, O Lord,
Therefore, O Lord, thou art my God,
16 This do I grieve, that they my toes
For when my foot doth slip, then they
17 And I am ready for to halt,
Also my grievous heaviness

that cannot hear at all:
his mouth to speak withall,
is wholly set on thee:
do thou give ear to me,
triumph not over me:
reioyce my fall to see.
I cannot stand upright:
in ever in my sight.

18 For while that I my wickedness
did while I for my sinful deeds
19 My foes do still remain alive,
And they that hate me wrongfully,
20 They stand against me that my good
Because that good and honest things
21 Forsake me not, O Lord my God,
22 Hasten me to help, my Lord, my God,
my safety and my day.

P S A L. XXXIX. I. H.

I Said, I will look to my ways,
I will take heed all times that I
2 As with a bit I will keep still
My open to whisper all the while
3 I held my tongue and spake no word,
Yea, from good talk I did refrain,
4 My heart was hot within my breast,
Which did incense and stir the fire:
5 Lord, number out my life and days
So that I may be certain'd
6 Lord, then hast pointed out my life
Mine age is nothing more than this,
7 Man wileth like a haze, and doth
In getting goods and cannot tell
8 Therefore now, Lord, What wail I for?
Of truth my help depends on thee,

In trouble with need,
my sinners do oppress;
and mighty are also:
in number largely grow.
with evil do repay:
I do ensee away:
be thou not far away;
my safety and my day.

for fear I should go wrong:
offend not with my tongue,
my mouth with force and might,
the wicked are in light.
but kept me close and still:
but fear against my will,
with shaming, thought and doubt,
at last these words burst out:
which yet I have not past,
how long my life shall last,
in length much like a span:
for vain is every man.
in vain himself annoy,
who shall the same enjoy,
what help do I desire?
I nothing this require,

The Second Part.

9 From all the sin that I have done,
And make me not a scorn to fools
10 I was as dumb, and as complain
Because I knew it was thy work,
11 Lord, take from me thy scourge, & plague,
I faint and pine away for fear
12 When thou for sin dost men rebuke,
As doth a cloth that moths have fret,
13 Lord, beat my sinners and give good heed,
I sorrow like a stranger here,
14 O spare a little, give me space
Before I go away from hence,

Lord, cast me out of hand,
that nothing understand,
no trouble might we move:
my patience for to prove.
I wish them not withstand:
of thy poor heavy hand,
he wasteth pale and wan,
so vain a thing is man.
regard my tears that fall:
as did my father all,
my strength for to restore,
and shall be seen no more,

P S A L. XL. I. H.

I Waited long and sought the Lord,
At length to me he did accord
2 He pluckt me from the lake so deep
Upon a rock he set my feet,
3 To me he taught a psalm of praise,
And sing new songs of thanks always
4 When all the folk these things shall see
Then they unto the Lord will see
5 O bless is he whose hope and heart
That with the proud doth take no part,
6 For, Lord, my God, thy wondrous deeds
Thy favour towards us exceeds
7 When I sinned and do devise
To such a rack as they do rise,
8 Burnt-offering thou delight'st not in
With sacrifice to purge his sin
9 Most offerings and sacrifices
But thou, O Lord, hast open made
10 Not thou said I, Behold and look,
For in the silence of thy house

and patiently did bear:
my voice and cry to hear.
out of the mire and clay:
and he did guide my way,
which I most knew abroad,
unto the Lord our God,
as people much afraid,
and trust upon his aid.
doth in the Lord remain,
nor such as lies maintain,
in greatness far do pass:
all things that ever was.
thy words desired to know,
thereof we read I know,
I know thy words desire,
thou dost so much require,
thou wouldst not have at all
mine ears to hear withall.
I come with heart most free:
thou art so full of me,

41 That

21 That I, O God, should do thy mind,
For in my heart thy law I find
22 Thy righteousnesses and hidden I
Behold, my tongue no time doth cease,

which thing doth please me well
fast placed there to dwell.
In great assemblies tell:
O Lord, thou know'st full well,

The Second Part.

13 I have not hid within my breast
But I declare and have express
14 I kept not close thy loving mind,
The trust that in thy truth I find,
15 Thy tender mercy, Lord, from me
But let thy love and verity
16 For I with many troubles am
My sins so greatly do increase,
17 For why? In number they exceed
My heart doth faint for very fear.
18 With speed send help and set me free,
Make haste with aid to favour me,
19 Confound them with rebuke and shame
Drive back my foes and them defame
20 For their ill feign do them destroy
Always at me they rail and cry,
21 Let them in thee have joy and wealth
That those that love thy living health
22 But as for me, I am but poor,
Yet thou, O Lord, wilt me restore
23 For why? thou art my hope and trust
Wherefore, my God, as thou art just,

thy goodness as by strength;
thy truth as: saving health:
that no man should it know:
to all the Church I show,

withdraw thou not away:
preserve me every day,
encompassed about
I cannot spy them out.

the hairs upon my head:
that I am almost dead:
O Lord, I thee require:
O Lord, at my desire,

that seek my soul to spill:
that with me any ill,
that would deface my name:
Fly on him, as for shame.

that seek to thee always:
may be, To God be praise.
oppress and brought full low:
to health, full well I know,

my refuge help and stay:
with me no time delay.

PSALM XLII.

The man is best that doth provide
For in the season perilsome
2 The Lord will keep him safe, and make
And not deliver him into

3 And from his bed of languishing
For thou, O Lord, wilt turn to health
4 Then in my sickness thus said I,
And heal my soul which is full woe

5 My foes did wish me ill in heart,
When shall he die, that is his name
6 And when they come to visit me,
But in their hearts they mischief hatch,

7 All they that hate me do conspire
And still devise how to procure
8 Some grievous sin hath brought him to
He is fellow that without doubt

9 The man also that I did trust,
Who at my table eat my bread,
10 Have mercy, Lord, on me thine refuge,
That I may recover unto them

11 By this I know assuredly
Because my foes no power have
12 But in my sight thou hast me kept,
And in thy presence place assign'd

13 The Lord the God of Israel
Even so be it, Lord, will I say,

PSALM XLII. I. H.

Like as the hart doth pant and long
So doth my soul desire always
2 My soul doth thirst and would draw near,
Oh when shall I come and appear

the soul springs to obtain:
with thee, Lord, to remain:
the living God of might:
in pasture of his delight

PSALM XLIII, XLIV.

3 The tears all times are my repast
 Whilſt wicked men cry out ſo faſt,
 4 Alas, what grief is it to think
 Therefore my ſoul as at pits brink
 For I did march in good aray,
 Unto the temple was our way,
 5 My ſoul why art thou ſad alway,
 Truſt ſtill in God; for him to praiſe
 By him I have ſuccour at need
 He is my God, which with all ſpeed
 6 My ſoul within me is caſt down,
 Remember thee from Jordans land

which from mine eyes do ſlide:
 where now is God thy guide?
 what freedom once I had!
 moſt heavy is and ſad,
 with joyful company:
 to praiſe the Lord moſt High,
 and ſtretch't thus in my breaſt?
 I hold it ever beſt.
 againſt all pain and grief:
 doth haſte to ſend relief:
 therefore, O Lord, I will
 and Hermons little hill,

The Second Part.

7 One grief another in doth call,
 The floods of evil that do fall,
 8 Yet I by day ſeek his goodneſs,
 Likewise by night I did not ceaſe
 9 I am perſwaded thus to ſay
 O Lord, thou art my guide and ſtay,
 Why do I then in penſivenes
 While that mine enemies oppreſs,
 10 For why? they pleaſe my inward parts
 When they cry out with ſtubborn hearts,
 11 So ſoon, my ſoul, why doſt thou ſaint,
 Why do ſad thoughts without reſtraint,
 12 Truſt in the Lord thy God alway,
 To give him thanks with laud and praiſe,

as clouds buſh out their voice:
 run over me with noiſe,
 and help at all aſſays:
 the living God to praiſe.
 to him with reverence,
 my rock and ſure deſtace.
 hanging the head thus walk,
 and vex me with their talk?
 with pains to be abhor'd,
 where is thy God the Lord?
 with pain and grief oppreſs?
 this rage within my breaſt?
 and thou the time ſhalt ſee
 for health reſtor'd to thee,

PSALM XLIII. T. S.

Judge and revenge my cauſe, O Lord,
 From wicked and deceitful men,
 2 For of my ſtrength thou art the God,
 Why walk I heavily, whilſt that
 3 O Lord, ſhed out thy light and truth,
 Which may conduct me to thy hill,
 4 Thou haſt it to thine altar go
 and on thy harp give thanks to thee,
 5 Why art thou then ſo ſad, my ſoul,
 Still truſt in God; for him to praiſe
 6 By him I have deliverance
 He is my God that doth alway

from them that evil be:
 O Lord, deliver me.
 why am I put from thee?
 my foe oppreſſeth me?
 and lead me with thy grace,
 and to thy dwelling-place,
 with joy to worſhip thee:
 O God my God moſt dear.
 and ſtretch't thus in my breaſt?
 I hold it always beſt.
 againſt all pain and grief:
 at need ſend me relief.

PSALM XLIV. T. S.

O Ur ſons have heard our fathers tell,
 The mighty works that thou haſt done
 2 How thou didſt drive the Gentiles out,
 Planting our fathers in their place,
 3 They conquer'd not by their own ſword
 But by thy hand, thy arm and grace:
 4 Thou art my King, O God, who ſav'ſt
 5 Led with thy power, we threw down ſuch
 6 I truſted not in bow nor ſword,
 7 Thou kept'ſt us from our foes great rage
 8 And ſtill we boar'd of thee our God,
 9 Yet now thou go'ſt not with our hoſt
 10 Thou ma'd'ſt us ſee before our foes
 They did us rob and ſpoil our goods,
 11 Thou haſt us given to our foes,
 Amongſt the heathen every where
 12 Thy people thou haſt ſold like ſlaves,
 For profit none thou haſt thereby,

and reverently record
 in ancient time, O Lord.
 with a moſt powerful hand:
 and gav'ſt to them their land,
 the land wherein they dwell:
 becauſe thou lov'ſt them well,
 Jacob in ſundry wiſe.
 as did againſt us riſe.
 they could not ſave me found:
 thou didſt them all confound,
 and praiſe thy holy Name:
 but leaveſt us to ſhame.
 ſo were we overtrod:
 we were diſperſt abroad,
 as ſheep for to be ſlain:
 ſcatter'd we do remain.
 and as a thing of nought:
 no gain at all we ſought.

13 And to our neighbours thou hast made of us a laughing-stock:
And those that round about us dwell, at undo grin and mock.

The Second Part.

14 Thus we serve for no other use, but for a common talk:
They mock, they scorn, they nod their heads, where e'er they go or walk.
15 With shame and great confusion I am afflicted sore:
Yea so I blush that all my face with red is cover'd o're.
16 For whif we hear such slanderous words, such false reports and lies:
That death it is to see their wrongs, their threatnings and their cries.
17 For all this we forgot not thee, nor yet thy cov'nant brake:
18 We turn not back our hearts from thee, nor yet thy paths forsake.
19 Yet thou hast trod us down to dust, where dens of dragons be,
And cover'd us with shade of death, and great adversity.
20 If we God's Name forgotten have, and help of idols sought,
21 Shall he not search and find this out, for he doth know our thought.
22 But 'tis for thy Names sake, O Lord, we always are slain thus:
As sheep unto the shambles sent, even so they deal with us.
23 Up Lord, why sleepest thou? awake, for ever leave us not:
24 Why hidest thou thy countenance, our thrall thou hast forgot.
25 For down to dust our soul is brought, our troubles come so fast:
Our belly, like as it were gin'd, unto the ground cleaves fast.
26 Rise up therefore for our defence, and help us, Lord at need:
We thee beseech for thy goodness, to rescue us with speed.

PSAL. XLV. 1. 8.

MY heart doth take in hand
The praise that I shall shew therein
2 My tongue shall be as quick
As is the pen of any scribe

3 O faires of all men,
For God hath blessed thee with gifts
4 About thee gird thy sword,
With honour, glory and renown

5 Go forth with godly speed,
and thy right hand shall thee instruct
6 Thine arrows sharp and keen
That folk shall fall and kneel to thee

7 Thy royal seat, O Lord,
Because the sceptre of thy realm
8 Because thou lov'st the right,
Therefore hath God anointed thee

9 With misht and favours sweet
When thou dost from thy palace passe,
10 Kings daughters do attend
At thy right hand the queen doth stand

some godly song to sing:
perchance to the king.
his honour to indure,
that with fast to write.

thy speech is pleasant pure:
for ever to endure,
O prince of might elect:
thou art most richly deckt.

with meekness, truth and right:
in words of dreadful might
their hearts so sore shall sting:
yes, all thy foes, O king.

for ever shall remain:
doth righteousness maintain,
and doth the ill detect,
with joy above the rest.

thy clothes are all beset:
thereby to make thee glad,
in fine and rich array:
in gold and garments gay.

The Second Part.

11 O daughter take good heed,
Thou must forget thy kindred all,
12 Then shall the king desire
For why? he is the Lord thy God.

13 The daughters then of Tyre,
And all the wealthy of the land
14 The daughter of the king
Within her clo'es she doth sit

15 In robes with needle wrought,
With virgins fair on her to wait,
16 Thus are they brought with joy
Into the palace of the king,

incline and give good ear:
and fathers house most dear.
thy beauty fair and trim:
and thou must worship him.

with gifts full rich to see,
shall make their suit to thee,
is glorious to behold:
all deckt in beauteous gold.

and many a pleasant thing:
she cometh to the king,
and mirth on every side,
and there they do abide.

17 In stead of parents left,
Then shalt have sons whom thou mayest set
18 Wherefore thy holy Name
The people shall give thanks to thee

PSAL. XLVI. J. H.

The Lord is our defence and aid,
When we with wo are much dismay'd
2 Though the earth move, we will not fear,
Be thrauk and buried here and there

3 No, though the sea do rage so sore
And though it overflow the shore,
4 For one fall it doth sent abroad
To frisk the city of our God,

5 In midst of her the Lord doth dwell,
All things against her that rebell
6 The heathen folk and kingdoms fear,
The earth doth melt, and not appear,

7 The Lord of hosts doth take our part,
Our hope of health with all our heart
8 Come here and see with mind and thought
What wonders he himself hath wrought.

9 By him all wars are hush and gone,
Their bows and spears he brake each one,
10 He still therefore, and know that I
Among the heathen people be

11 The Lord of hosts doth us defend,
On Jacobs God we do depend,

PSAL. XLVII. J. H.

Ye people all with one accord
Be glad and sing unto the Lord
2 For high the Lord and dreadful is,
A mighty King he is truly

3 The people shall he make to be
And underneath our feet shall be,
4 For us the heritage he chose
The excellency of Jacob

5 Our God ascended up on high
The Lord goes up above the sky
6 Sing praises to our God, sing praise,
For God is King of all the earth,

7 God on the heathen reigns, and sits
The princes of the people have
8 To Abrahams people: for our God,
As with a buckler doth defend

PSAL. XLVIII. J. H.

Great is the Lord, and with great praise
Within the city of our God,
2 Mount Zion is a pleasant place,
The city of the mighty King

3 Within the palaces thereof
For lo, the kings are gather'd, and
4 But when they did behold it so
Astonish'd much, and suddenly

5 Great terrour there on them did fall
As doth a woman when she is
6 As thou with eastern wind the ships
They were destroy'd, and even as we

7 So in the city of the Lord
Yes; in the city which our God

(O queen, the east is hands)
as prisoners in all lands,
all ages shall record:
for evermore, O Lord.

the strength whereby we stand:
he is our help at hand.
though mountains high & steep,
within the sea so deep.

that all the banks it spills:
and beat down mighty hills.
his pleasant streams apace,
and wash his holy place.

he can no whit decay:
the Lord will surely slay,
the people make a noise:
when God puts forth his vole
to us he hath an eye:
on Jacobs God doth lie.
the working of our God:
in all the world abroad.

though countries did conspire:
their chariots burnt with fire.
am God, and therefore will
highly exalted still.

he is our strength and tower:
and on his might and power.

clap hands and much joyce:
with sweet and pleasant voice.
his wonders manifold:
in all the earth extoll'd.

unto our bondage thrall:
the nations make to fall.
which we possess alone,
his well beloved one,

with joy and pleasant noise,
with trumpets royal voice.
sing praises to our King:
all skilful praesing.

upon his holy throne:
them loyned every one
which is exalted high,
the earth continually.

to be advanced still
upon his holy hill.
it gladdeth all the land:
on her north side doth stand.

God is a refuge known:
together they are gone.
they wonder'd, and they were
were driven back with fear.

for very wo they cry,
so travell instantlie,
upon the sea doth break,
have heard our fathers speak.

we saw as it was told,
for ever will uphold.

PSALM XLIX. I.

RO Lord, we wait and do depend
For which we do all times attend

O Lord, according to thy Name
And thy right hand, O Lord is full
10 Let, for thy indignation, Sion mount
Alive of Judah grant, O Lord,

11 Go walk about all Sion hill,
And tell the towers that thereon
12 And mark ye well her bulwarks all,
That ye may tell thereof to them

13 For this most mighty God, our God
Yea, and unto the death also

on thy good help and grace:
within thy holy place.

for ever is thy praise:
of righteousness always
fulfilled be with joys:
the daughters to re-joyce.

yea, round about her go,
are builded on a row.
behold her towers there:
that sicer shall be here.

for evermore is he:
our guilder shall be be.

PSAL. XLIX. J. H.

ALL people hearken and give ear
Both high and low, both rich and poor
3 For why? my mouth shall make discourse
In understanding shall mine heart

4 I will incline mine ear to know
And open all my doubtful speech
5 Why should I fear affliction,
Or else my foes which at my heels

6 For as for such as riches have,
And they which of their treasures great
7 There is not one of them that can
Or give a ransom unto God

8 It is too great a price to pay,
So that he might his life prolong,
9 They see wise men, as well as fools,
And being dead, strangers possess

10 Their care is to build houses fair,
To make their names upon the earth
11 Yet shall no man always enjoy
12 Nor shall at length taste of death's cup,

to that which I shall tell,
that in the world do well,
of many things right wise:
its study exercise.

the parable so dark
in metre on my harp.
or any careful toy:
are press my life to spoil?
wherein their trust is most:
themselves do brag and boast,
his brother's life redeem,
sufficient for him.

none can thereto attain:
or not in grave remain.
subject unto death's hands:
their houses, goods, and lands.
and so determine sure
for ever to endure.
high honour, wealth and rest,
as well as the brute-beast.

The Second Part.

13 And tho' they had their foolish thoughts
Their children yet approve their talk,
14 As sheep into the fold are brought,
Death shall them cut, and in that day,

15 Their beauty and their royal port
When from their house unto the pit
16 But God will surely me preserve
Because he will of his good grace

17 If any man grow wondrous rich,
Although the glory of his house
18 For when he dies, of all these things
His glory will not follow him,

19 Yet in this life he counts himself
And others likewise flatter him,
20 But yet if he should live as long
Yet must he needs at length give place,

21 Man that in honour lieth, and doth
Compar'd unto the very beasts

to be mock'd and vain:
and in the sin remain.
they shall be laid in grave:
the just shall lordship have.

shall fade and quite decay,
with us they pass away.
from death and endless pain?
my soul receive again.
be not afraid thereof:
increaseth more and more.
nothing shall he receive.
his pomp will take her leave.

the happiest under sun:
saying, All is well done.
as did his fathers old:
and be brought to death's fold.
Not understand, may be
that perish utterly.

PSAL. L. W. W.

The mighty God,
And all the world
Even from the east,
From towards Sion,

th' eternal hath this spoke,
he will call and approve;
and so forth to the west,
which place he liketh best,

PSALM L.

God will appear
Our God will come

3 Devouring fire
A great tempest
4 Then shall he call
To judge his folk
5 Saying, Go to,
My part they keep,

6 The heavens shall
For God is Judge
7 Hear, my people,
Lift Israel
Thy God, thy God
8 For giving not

9 I have no need
Costs of thy fold,
10 For all the beasts
On thousand hills
11 I know for mine
All beasts are mine

12 Hungry if I were,
For all is mine
13 Eat I the flesh
Or drink the blood
14 Offer to God
And pay thy vows

15 Call upon me
Then will I help,
16 To the wicked
Why dost thou preach
17 Seeing thou hast
And hat'st to be

My words, I say,
18 If that thou see
Thou run'st with him,
And art all one
19 Thou giv'st thy self
And how thy tongue

20 Thou sittest musing
And how to put
21 These things thou didst,
Thou didst me judge,
Like to thy self:
Once shalt thou feel

22 Consider this
And fear not when
Left without help
23 But he that thanks
Saith the Lord God:
I will him teach

In beauty most excellent
before long time be spent.

shall go before his face,
shall round about him trace.
the earth and heavens bright,
with equity and right;
and now my saints assemble:
their gifts do not dissemble.

declare his righteousness:
of all things more or less.
for I will now reveal,
I'll from thee nought conceal.
am I, and will not blame thee
all manner offerings to me.

to take of thee at all
or call out of thy stall:
are mine within the woods:
cattel are mine own goods:
all birds that are on mountains:
which haunt the fields & fountains.

I would not thee it tell:
that in the world doth dwell,
of great bul's or bullocks?
of goats, or of the flocks?
praise and hearty thanksgiving,
unto God everliving.

when troubled thou shalt be:
and thou shalt honour me.
thus saith the eternal God,
my laws and behests abroad:
them with thy mouth abused,
by discipline reformed?

thou dost reject and hate:
a thief, as with thy mate,
and so your pay seek out,
with the adulterous rout.
to backbite and to slander:
deceives, it is a wonder.

thy brother how to blame.
thy mother's son to shame.
and whilst I held my tongue,
because I said so long,
yet though I keep long silence
of thy wrongs just recompence.

ye that forget the Lord,
he threatneth with his word:
I spoil you as a prey:
offereth, praifeth me ay,
and he that walketh this trace
Gods saving health t' embrace.

Answer of the same by J. H.

THe God of gods, the Lord,
From whence the Sun doth rise, unto
2 From Si in his fair place,
The perfect beauty of his grace,
3 Our God shall come in haste,
Before him shall the fire waste,
4 The heavens from on high
He will call forth to judge and try,

hath call'd the earth by name
the setting of the same.
his glory bright and clear,
from thence it did appear.
to speak he shall not doubt:
and tempest round about.
the earth below likewise
the people that are his.

Bring

6 Bring forth my helpers, faith he,
Which are in band and league with me,
7 And when these things are tri'd,
That God is just, and all must bide

7 My people, O give heed,
I am thy God, thy help at need,
8 I do not say to thee
Thou offerest daily unto me

9 Think'st thou that I do need
Or este so much desire to feed
10 Nay, all the beasts are mine,
And thousands more of neat and kine

my faithful flock so dear:
my law to love and fear.
When shall the heav'n's record,
The judgment of the Lord,

Israel to thee I cry:
thou can'st it not deny.
thy sacrifice is slack:
much more than I do lack;

thy cattel young or old:
on goats out of thy fold?
in woods that eat their fill:
that run wild on the hills.

The Second Part.

11 The birds that build on high,
And beasts that in the fields do lie,
12 Then though I hungered sore,
Since that the earth with her great store,

13 To bulls hath I have I mind
Or such a sweetness do I find
14 Give to the Lord his praise,
And see thou pay thy vows always

15 Then seek and call to me,
And I will sure deliver thee,
16 But to the wicked train,
And yet their works are foul and vain

17 With what face dar'st thou
Why doth thy talk my law allow,
18 Whereas for to amend
My word, the which thou dost pretend

in hills and out of sight:
are subject to my might.
what need I ought of thine,
and all thesea is mine?

to eat it dost thou think?
the blood of goats to drink?
with thanks to him apply:
unto the God most high (blame:
when ought would work thee
that thou myst praise my Name,
which talk of God each day,
to them the Lord will say,

my word once speak or name?
thy deeds deny the same?
thy life thou art so slack:
is cast behind thy back.

The Third Part.

19 When thou a thief dost see
With him thou runn'st and dost agree
20 When thou dost them behold
Thou lik'st it well, and waxest bold

21 Thy lips thou dost apply
Thy tongue dost teach to cheat and lie,
22 Thou studi'st to revile
With slander thou would'st needs defile

23 Hereat while I do wink,
Thou go'st on still, and so dost think
24 But sure I will not let
Thy faults in order I will set,

25 Mark this I you require,
Lest when I plague you in mine ire,
26 He that doth give to me
Doth please me well, and he shall see

by theft to live in wealth,
likewise to thrive by stealth,
that wives and maids defile,
to use that life most vile.

to slander and defame:
and still dost use the same.
thy friends to thee so near:
thy mothers son most dear.

as though I did not see,
that I am like to thee.
to strike, when I begin:
and open all thy sin.

that have not God in mind:
your help be far so find,
the sacrifice of praise,
to walk in godly ways.

P S A L. LI. W. W.

O Lord, consider my distress, and now with speed some pity take:
My sins deface, my faults redress, good Lord, for thy great mercies sake:
2 Wash me, O Lord, and make me clean from this unjust and sinful stain,
And purifie me once again from this foul crime and bloody guilt.

3 Remorse and sorrow do constrain me to acknowledge mine excess:
My sin, alas, doth still remain before my face without release,
4 Against thee only I have sinn'd, committing evil in thy sight,
And if I should no mercy find, yet were thy judgments just and right.

PSALM II.

1 *It is too manifest, alas,* that first I was conceiv'd in sin:
Yea, of my mother so born was, and yet, vile wretch remain therein:
2 *Also behold, Lord, thou dost love* the inward truth of a pure heart:
Therefore thy wisdom from above thou hast reveal'd me to convert.
3 *If thou with hyssop purge this blot,* I shall be cleaner than the glass:
And if thou wash away my spot, the snow in whiteness shall I pass.
4 *Therefore, O Lord, such joy me send,* that I may praise thee with my voice:
And that my strength may now amend, and broken bones also rejoice.
5 *Turn back thy face and frowning ire,* for I have felt enough thy hand:
And purge my sins. I thee desire, which do in number pass the sand.
6 *Make new my heart within my breast,* and frame it to thy holy will:
And let thy Spirit in me rest, which may my soul with comfort fill.

The Second Part.

11 *Cast me not, Lord, out from thy sight,* but speedily my torments end:
Take not from me thy holy spirit, which may from dangers me defend.
12 *Restore me to those joys again* which I was wont in thee to find:
Let me thy free Spirit retain, which unto thee may stir my mind.
13 *Thus when I shall thy mercies know* I shall instruct others therein:
And men that are likewise brought low by mine example shall see sin.
14 *O God, that of my health art Lord,* forgive me this my bloody vice:
My heart and tongue shall then accord to sing thy mercy and justice.
15 *Touch thou my lips, my tongue unloose,* O Lord, which set the only key:
And then my mouth shall testify thy wondrous works and praise alway.
16 *And as for outward sacrifice,* I would have offer'd many a one:
But thou esteem'st them of no price, and therein pleasure takest none.
17 *The heavy heart, the mind oppress,* O Lord, thou never dost reject:
Because in truth, it is the best, and of all sacrifice th' effect.
18 *Lord, unto Sion turn thy face* pour out thy mercies on thy hill,
And on Jerusalem thy grace, build up thy walls, and love it still.
19 *Thou shalt accept then our offerings* of peace and righteousness alway,
Incense, calves and many other things upon thine altar will we lay.

Another of the same by J. H.

HAVE mercy on me, Lord, and
After thy mercies multitude
2 *Yea, wash me clean from mine offender,*
For I do own my faults, and still
3 *Against thee, thee alone I have*
and evil have I done before
4 *That in the things which thou hast done*
and when thou judgest all may see,
5 *Behold, in wickedness my kind*
my sinful mother at the first
6 *But lo, truth in the inward parts*
And secrets of thy wisdom thou
7 *With hyssop, Lord, besprinkle me,*
Yea, wash thou me, and so I shall
8 *Of joy and gladness make thou me*
That so the bones which thou O Lord,
9 *From the beholding of my sins,*
and all my deeds of wickedness
10 *O God, create in me a heart*
Within my bowels, Lord, renew
11 *Cast me not from thy sight, nor take*
The comfort of thy saving health
12 *With thy free Spirit stablish me,*
Stagnate thy ways, that so they may
thy great abounding grace:
do thou my sin deface,
and mine iniquity:
my sin is in mine eye,
offended in this cast:
the presence of thy face,
upright thou may'st appear;
that thou art very clear.
and shape I did receive:
In sin did me conceive,
it pleasant unto thee;
revealed hast to me.
I shall be cleansed so:
be whiter than the snow,
to hear the pleasant voice:
best broken, may rejoice.
Lord, turn away thy face:
do utterly deface,
unspotted in thy sight:
a firm and stable spirit,
thy holy Spirit away:
give me again, I pray,
and I will teach therefore
unto the evermore.

PSALM LII. I. H.

The Second Part.

13 O God that art God of my health,
That praiseth of thy righteousness
14 My lips that yet fast closed be,
The praises of thy Majesty
15 I would have offer'd sacrifice,
But pleased with burnt-offerings
16 A troubled spirit is sacrifice
A broken and a humble heart,
17 In thy good will deal gently, Lord,
Grant that of thy Jerusalem
18 Burnt-off'rings, gifts, and sacrifice
Thou shalt accept, and calves they shall

from blood deliver me:
my tongue may sing to thee
do thou, O Lord, unfold:
my mouth shall then disc'o'se
if that had pleased thee:
I know thou wilt not be
delightful in Gods eyes:
Lord, thou wilt not despise
to Zion, and withall,
uprear'd may be the walk
of justice in that day
upon thine altar lay.

PSALM LII. I. H.

Why dost thou tyrant boast abroad
Dost thou not know there is a God,
2 Why doth thy mind yet still devise
Thy tongue untrue in forging lies,
3 On mischief why set'st thou thy mind,
Thou hast more lust false tales to find
4 Thou dost delight in fraud and guile,
Thy lips have learn'd the flattering style,
5 Therefore the Lord shall thee confound,
Thy seed root out from off the ground,
6 The just when they behold thy fall,
And in reproach of thee withall
7 Behold the man that would not take
But of his goods his God did make,
8 But I as olive fresh and green
For why? my trust all times hath been
9 For this therefore will I give praise
I will advance thy Name always,

thy wicked works to praise?
whose mercies last always?
such wicked wiles to warp?
is like a razor sharp.
and wilt not walk upright?
than bring the truth to light.
in mischief, blood, and wrong:
O false deceitful tongue.
and pluck thee from thy place;
and utterly deface.
with fear will praise the Lord,
cry out with one accord,
the Lord for his defence:
and trust his corrupt sense.
shall spring and spread abroad
upon the living God.
to thee with heart and voice:
wherein thy saints rejoice,

PSALM LII. T. S.

The foolish man within his heart
There is not any God at all,
2 They are corrupt, and they also
Among them all there is not one
3 The Lord lookt down from heav'n upon
To see if any were that sought
4 They are all gone out of the way,
There is not any that doth good,
5 Do not all wicked workers know,
My people, as they feed on bread?
6 Even there they were afraid, and stood
Whereas there was no cause at all
7 For God his bones that thee besieg'd,
He hath confounded them, for they
8 O Lord, give thou thy people health,
Thy promise made to Israel,
9 When God his people shall restore,
Then Jacob shall therein rejoice,

blasphemously hath said,
why should we be afraid?
a heinous work have wrought
of good that worketh ought.
the sons of men below,
the living God to know,
they are corrupted all:
there is not one at all:
that they do feed upon
the Lord they call not on.
with trembling all dismay'd,
why they should be afraid.
hath scatter'd all abroad:
rejected are of God.
and thou, O Lord, fulfill
from out of Zion hill.
that once were captive led,
and Israel be glad.

PSALM LIV. J. H.

God, save me for thy holy Name, and for thy goodness sake:
Hear the strength, Lord, of the same, I do my cause betake.

1 Repend, O Lord, and give an ear
Bow down thy self to me, and hear
2 For strangers up against me rise,
Which have not God before their eyes,
3 But my God doth give me aid,
With them by whom my soul is staid,
4 With plagues repay again all those
And in thy truth destroy my foes
5 An offering of free heart and will
And praise thy Name for thyself still
6 Thou, Lord, at length hast set me free
And now mine eye with joy doth see

to me, when I do pray:
the words that I do say,
and tyrants vex me still:
they seek my soul to spill,
the Lord is straight at hand:
the Lord doth ever stand.
for me that lie in wait:
with their own snare and bait,
then I to thee shall make,
great comfort I do take.
from them that craft conspire:
on them my hearts desire.

PSALM LV. J. H.

O God give ear, and do apply
And when to thee I call and cry,
2 Take heed to me, grant my request,
With grief I pray full sore oppress,
3 Because my foes with threats and cries,
And to the wicked sort likewise
4 For they in counsel do conspire
And in their hasty wrath and ire
5 My heart doth faint for want of breath,
The terrors, and the dread of death,
6 Such dreadful fear on me doth fall,
Such horror overwhelmeth me,
7 But I did say, Who will give me
Of some fair dove, that I may see,
8 Lo, then I would go far away,
And I would hide my self, and stay
9 I would be gone in all the haste,
Till I were quit and overpast
10 Divide them, Lord, and from them pull
For I have spied their city full
11 Which things both night & day throughout
In midst of her is mischief wrought,
12 Her inward parts are wicked plaine,
And in her streets these doth remain

to hear me when I pray:
hide not thy self away.
and answer me again:
sorrow doth me constrain.
oppress me through despight:
to vex me have delight,
to charge me with some ill,
they do pursue me still.
it pierceth in my breast:
do work me much unrest.
that I therewith do quake:
that I no shift can make,
the swift and pleasant wings
and rest me from these things?
to flee I would not cease:
in some great wilderness.
and not abide behind:
these blasts of boisterous wind,
their false and double tongue:
of rapine, strife, and wrong.
inclose her as a wall:
and sorrow great withall.
her deeds are much too vile:
nothing but fraud and guile,

The Second Part.

13 What my foes did seek my shame,
Because from all their cheek and blame
14 But thou it was, my fellow deer,
And didst my secret counsel hear,
15 With whom I had delight to talk
And we together oft did walk
16 Let death in haste upon them fall,
For mischief doth abide in all
17 But I unto my God will cry,
The Lord will help me instantly,
18 At morning, noon, and evening-tide
When I do constantly abide
19 To peace he shall restore me yet,
Although the sin be full great,
20 The Lord that just and true doth reign
Will hear when I to him complain,
21 For sure there is no hope that they
For why? they will not God obey,
22 Upon their friends they laid their hands
Of friendship to beguile the bands

I might it well abide:
somewhere I could me hide.
which friendship didst pretend,
as my familiar friend.
in secret and abroad,
unto the house of God.
and send them quick to hell:
the places where they dwell,
to him for help I flee:
and he will succour me,
unse the Lord I pray:
he did not say me nay.
though war be now at hand:
that would against me stand:
both now and evermore,
and punish them full sore,
to turn will once accord:
nor yet do fear the Lord.
which were in covenant halt:
they do not care our whit.

PSALM LVI, LVII.

23 While they have way within their heart, as bitter are their words:
And though they were as soft as eyl, they cut as sharp as swords,
24 Cast thou thy care upon the Lord, and he shall nourish thee:
For in so wise he will accord, she lust in thrall to see:
25 But God shall cast them deep in pit, that thirst for blood always:
He will no guileful man permit, to live out half his days,
26 Though such be quite destroy'd & gone, on him is all my stay
I will depend his grace upon, with all my heart alway.

PSAL. LVI. J. H.

HAve mercy, Lord, on me, I pray,
He fighteth with me day by day;
2 My foes do daily enterprife
To fight against me many rise,
3 When they would make me most afraid
I trust in thee alone for aid,
4 Gods promise I do mind and praise,
I do not care at all assays,
5 What things I either did or spake,
And all the counsel that they take
6 They all consent themselves to hide,
They spile my paths, and sharps have t'ide
7 Shall they thus scape on mischief set?
For in thy wrath thou dost not let,
8 Thou see'st how oft they make me flee,
Reserve them to a glass by thee,
9 When I do call upon thy Name,
I well perceive it by the same,
10 I glory in the word of God,
With joy I will declare ahead
11 I trust in God the Lord, and say,
The Lord he is my help and stay,
12 I will perform with heart most free,
And I, O Lord, all times to thee
13 My soul from death thou dost defend,
That I before they may ascend

for man would me devour:
and troubleth me each hour.
to swallow me out-right:
O thou most High of might.
with boasts and brags of pride,
by thee I will abide.
O Lord, I stick to thee:
what flesh can do to me.
they wish them at their will:
is how to work me ill.
close watch for me to lay:
to take my life away.
thou God on them wilt frown:
to throw whole kingdoms down,
and on my tears dost look:
and write them in thy book.
my foes away do start:
that God doth take my part.
to praise it I accord:
the promise of the Lord.
as I before began,
I do not care for man.
my voice to God always
will offer thanks and praise,
and keep'st my feet upright:
with such as live in light.

PSAL. LVII. J. H.

TAke pity for thy promise sake,
For why? my soul doth her betake
2 Within the shadow of thy wings,
Till mischief, malice, and like things
3 I call upon the God most high,
I mean the God that will stand by
4 For he from heav'n hath sent his aid,
That to devour me have said,
5 I lead my life with lions fell,
And with such wicked men I dwell,
6 Their teeth are spears and arrows long
They wound & cut with their quick tongue
7 Set up and shew thy self, O God,
Exalt thy praise on earth abroad,
8 They laid their net and did prepare
Wherein they thought my soul to snare,
9 My heart is set to laud the Lord,
My heart doth ever well accord
10 Awake my joy, awake, I say,
And I my self, before the day,

have mercy, Lord, on me:
unto the help of thee.
I set my self all fast,
be gone and overpast,
to whom I stick and stand:
the cause I have in hand,
to save me from their spite,
his mercy, truth, and might.
all set on wrath and ire:
that fret like flames of fire,
as sharp as I have seen;
like swords and weapons keen,
above the heav'n's most bright:
thy Majesty and might.
a privy cave and pit:
but they are fall'n in it.
in him to joy always:
to sing his laud and praise,
my lute, my harp and string:
will rise, rejoice, and sing.

PSALM LVIII. CIX.

11 Among the people, I will tell
And shew his praise that doth excell
12 His mercy doth extend as far
His truth as high as any star
13 Set forth and shew thy self, O God,
Extol thy self on earth abroad,

the goodness of my God,
in heathen lands abroad.
as the heav'n as all are high:
that shineth in the skies.
above the heav'n as most bright:
thy Majesty and might.

PSAL. LVIII. J. H.

YE rulers that are put in trust
Be all your judgments true and iust,
2 Nay, in your hearing ye mark and muse
And where ye should true justice use,
3 The wicked sort from their birth-day
And from their mothers womb alway
4 In them the poison and the breath
Yea, like the adder that is deaf,
5 Because she will not hear the voice
No, though he were the chief of choice,
6 The teeth, O Lord, which fast are set
The lions teeth that are so great,
7 Let them consume away and waste,
The shafts that they do shoot in haste,
8 As snails do waste within the shell,
As one before his time that fell,
9 Before the thorns that now are young,
The storms of anger wailing strong,
10 The just shall joy, it doth them good,
And they shall wash their feet in blood
11 Then shall the world shew forth and tell,
And that a God on earth doth dwell,

to judge of wrong and right,
regarding no mans might;
in mischief to confest,
your hands to bribes are bent,
have erred on this wise:
have used craft and lies.
of serpents do appear:
and fall doth slap her ear.
of one that charmeth well:
and did therein cruel.
in their mouth round about:
do thou, Lord, break them out.
as water runs south-ward;
let them be broken in sight,
and unto slime do run:
and never saw the sun.
to bushes big shall grow;
shall take them ere they know.
that God doth vengeance take;
of them that him forsake.
that good men have reward;
that justice doth regard.

PSAL. LIX. J. H.

SEnd aid, and save me from my foes,
Defend and keep me from all those
2 O Lord, preserve me from those men,
And let me sure and safe from them
3 For lo, they wait my soul to take,
Vex for no fault that I did make,
4 They run and do themselves prepare,
Arise and save me from their snare,
5 Arise, O God of Israel
And pity none that do rebel,
6 At night they stir and seek about,
And all the city clean throughout,
7 They speak of me with mouth alway,
They have contriv'd my death, and say,
8 But, Lord, thou hast their ways espi'd,
The heathen folk thou dost deride,
9 The strength that doth our foes withstand,
My God, he is my help in hand,
10 The Lord to me doth shew his grace
That I may see my foes in case

O Lord, I pray to thee:
that rise and strive with me,
whose doings are not good:
that thirst still after blood.
they rage against me still:
I never did them ill.
when I no whit offend:
and see what they intend,
smite every heathen land:
and in their mischief stand.
like dogs they howl also:
from place to place they go.
but in their lips are swords:
what? none doth hear our words,
and thou shalt them disgrace,
and mock them to their face.
O Lord, doth come from thee:
a force and fence to me.
in great abundance still:
such as my heart doth will.

The Second Part.

11 Destroy them not at once, O Lord,
But with thy strength drive them abroad,
12 For their ill words and truthless tongue
Thou wilt wicked curbs with lies and wrong

lest it from mind do fall:
and so consume them all.
confound them in their pride:
let all the world deride.

PSALM LXX. J. H.

- 11 Consume them in thy wrath, O Lord, that nought of them remain :
That men may know throughout the world that Jacob's God doth reign.
12 At evening they return apace, as dogs they grin and cry :
Throughout the streets in every place they run about and spie.
13 They seek about for meat a way, but let them not be fed :
Nor find a house wherein they may be hold to put their head.
14 But I will shew thy strength abroad, thy goodness I will praise :
For thou art my defence and God at need in all assay.
15 Thou art my strength, thou hast me said O Lord, I sing to thee :
Thou art my fort, my fence and aid, a loving God to me.

PSALM LX. J. H.

- O Lord, thou didst us clean forsake, and scatter all abroad :
Such great displeasure thou didst take, return to us, O God.
2 Thy might did move the land so sore, that it in fender broke :
The hurt thereof, O Lord, restore, for it doth bow and quake.
3 With heavy things thou plaguest thus the people that are thine :
And thou hast given unto us a drink of deadly wine,
4 But yet to such as fear thy Name, a banner thou dost shew :
That they may triumph in the same, because thy Word is true.
5 So that thy might may keep and save thy folk that favour thee :
That they thy help at hand may have, O Lord, grant this to me.
6 The Lord did speak from his own place, this was his joyfull tale,
I will divide Sichem by space, and make out Succoth vale.
7 Gilead is given to my hand, Manasse mine beside :
Ephraim the strength of all my land, my law doth Judah guide.
8 In Moab I will wash my feet, o'er Edom throw my shoe :
And thou, Palestine, might it to seek for favour unto me.
9 But who will bring me at this tide, unto this city strong, ?
Or who to Edom will me guide, so that I go not wrong ?
10 Lord, wilt thou not which didst forsake thy folk, their land, and coast,
Our wars in hand thou wouldst not take, nor walk among our hosts.
11 Give aid, O Lord, and us relieve, from them that us disdain :
The help that hoofs of men can give, is all but weak and vain.
12 But thus our God we shall have might to take great things in hand :
He will tread down and put to flight all those that us withstand.

PSALM LXI. J. H.

- REGARD, O Lord, for I complain, and make my suit to thee;
Let not my words return in vain, but give an ear to me.
2 From out the coasts, and utmost parts, of all the earth abroad,
In grief and anguish of my heart I cry to thee, O God,
3 Upon the rock of thy great pow'r, my woful mind repose :
Thou art my hope, my fort and tow'r, my fence against my foes.
4 Within thy tent I long to dwell, for ever to endure :
Under thy wings I know right well, I shall be safe and sure.
5 The Lord doth my desire regard, and doth fulfil the same :
With riches great will he reward all those that fear his Name.
6 The king shall be in health maintain, and so prolong his days :
That he from age to age shall reign, with honour great alway.
7 That he may have a dwelling place, before the Lord alway :
O let thy mercy, truth, and grace, defend him from decay.
8 Then shall I sing for ever still, with praise unto thy Name :
That all my vows I may fulfil, and daily pay the same.

PSALM LXII. J. H.

- MY soul to God shall give good heed, and him alone attend :
For why? my heart is and hope to speed doth whole on him depend.

PSALM LXIII, LXIV.

2 For he alone is my defence,
He is my stay, that no pretence
3 O wicked folk, how long will ye
For as a rotten hedge ye be;
4 Whom God doth love, ye seek always
Ye love to lie, with mouth ye praise,
5 Yet still my soul doth whole depend
From all ill feats me to defend,
6 He is my rock, my fort and tow'r
He doth support me that no pow'r
7 My glory and salvation doth
He is my strength, my stay, my wealth,
8 O have your trust in him alway,
Fear out your hearts to him, and say:
9 The sons of men deceitful are,
With things most vain do them compare
10 Trust not in wrong and robbery,
Though riches flow in suddenly,
11 The Lord long since one thing did tell,
He spake it oft, I heard it well,
12 And that thou, Lord, art good and kind
So that all forms with thee shall end

my rock, my health, and aid:
shall make me much dismayd.
use craft? sure ye must fall:
and like a tottering wall:
to put him to the worse:
and yet your heart doth curse
on God my chief desire.
none but him I require.
my health is of his grace:
can move me out of place.
on him alone depend:
and still doth me defend.
ye folk with one accord:
our trust is in the Lord.
on balance but a slight:
for they can hold no weight.
let vain delights be gone:
set not your hearts thereon.
which here to mind I call:
that he alone doth all.
thy mercy doth exceed:
according to their deed.

PSALM LXIII. T. S.

O God my God, I watch betime
For why? my soul and body both
And in this barren wilderness
My sick is parcht for thought of thee,
2 That I might see yet once again
As I was wont it to behold
3 For why? thy mercies far surmount
My lips therefore shall give to thee
4 And whilst I live, I will not fall
And in thy Name I will lift up
5 My soul is sick as with marrow,
My mouth therefore shall sing such songs
6 When in my bed I think on thee,
And under cover of thy wings
7 My soul doth surely stick to thee,
And those that seek my soul to slay,
8 The sword shall them devour each one,
The hungry fowls which do run
9 The king and all men shall rejoyce,
For liars mouths shall then be sapt,

to come to thee in haste:
do think of thee to taste.
where waters there are none,
for thee I wish alone.
thy glory, strength, and might,
within thy temple bright.
this life and wretched days:
due honour, laud, and praise.
to worship thee alway:
my hands when I do pray.
which is both fit and sweet:
as are for thee most meet.
and in the wakeful night,
rejoyce with great delight.
thy right hand is my pow'r:
death shall them soon devour
their carcases shall feed
their prey to seek at need.
that do profess Gods word:
and all their ways abhor'd.

PSALM LXIV. J. H.

O Lord, unto my voice give ear,
And rid my life and soul from fear
D fend me from that sort of men
And from the frowning face of them
Who whet their tongues as we have seen
They shoot abroad their arrows keen,
With privy sleights shoot they their shaft
The innocent to strike by craft,
A wicked work they have decreed,
To use deceit let us not dread,
What way to hurt they talk and muse
They all consult what feats to use,

when I complain and pray:
of foes that threat to slay.
which in deceit do lurk:
that all ill feats do work.
men whet and sharp their swords
I mean most bitter words,
the upright man to hit:
they care or fear no whit.
in council thus they cry,
what? who can it espy?
all things within their heart:
each doth invent his part.

PSALM LXV. LXVI.

7 But yet all this shall not prevail,
God with his dart shall smite assail
8 Their crafts and their ill tongues withal
That they which then behold their fall;
9 And all that see shall know right well,
And praise his wondrous works, and tell
10 Yet shall the just in God rejoyce
So shall they joy with mine and voice,

when they think fast upon,
and wound them every one.
shall work themselves such blame
shall wonder at the same.

that God the thing hath wrought
what he to pass hath brought.
still trusting in his might:
whose hearts are pure and right.

PSAL. LXV: J. H.

Thy praise alone, O Lord, doth reign
Their vows to thee they do maintain,
3 For thou thou dost their prayers hear,
The people all both far and near
3 Our wicked life so far exceeds,
But Lord forgive our great misdeeds,
4 The man is blis whom thou dost chuse
Thy house and temple he shall use,
5 Of thy great justice hear, O God,
The hope of all the earth abroad,
6 With strength thou art best set about,
Thou mak'st the mountains strong & stout,
7 The swelling seas thou dost assuage,
Thou dost restrain the peoples rage,
8 The folk that dwell throughout the earth
Morning and evening in great mirth
9 When that the earth is chapt and dry,
Then with the drops thou dost supply,
10 The fount of God doth oversow,
The seed and corn which men do sow,
11 With wet thou dost her furrows fill,
Thy drops on her thou dost distill:
12 Thou deck'st the earth of thy good grace
Thy clouds distill their dew apace,
13 Whereby the desert shall begin
The little hills shall joy therein,
14 In places plain the flocks shall feed,
The vales with corn shall be carved,

in Zion thine own hill:
and evermore fullal.
and doth thereto agree:
with trust shall come to thee,

that we shall fall therein:
and purge us from our sin.
within thy courts to dwell
with pleasures that excel.

our health of thee doth rise:
and the sea coasts likewise
and compass with thy pow'r:
to stand in ev'ry show'r.

making them very still:
and rule them at thy will,
shall dread thy signs to see:
send praise up to thee.

and thirsteth more and more,
and much increase her store.
and so doth cause to spring
for he doth guide the thing,

whereby her floods do fall:
and bles her fruit withal.
with fair and pleasant crop:
great plenty they do drop.

full great increase to bring:
much fruit in them shall spring,
and cover all the earth
that men shall sing for mirth,

PSAL. LXVI. T. S.

Ye men on earth in God rejoyce,
Extol his might with heart and voice,
2 How wonderful, O Lord, say ye,
Thy foes for fear shall seek to thee
3 All men that dwell the earth throughout
The land thereof the world about
4 All folk come forth, behold and see
ark well the wondrous works that he
5 He laid the sea like heape on high,
On root so pass both fair and dry,
6 His might doth rule the world away,
All such as shall him disobey,
7 Ye people give unto our God
With joy at voice declare abroad,
8 Which doth endure our soul with life,
He stays our feet, so that we strife
9 The Lord doth prove our deeds with fire
As workmen do when they desire

with praise set forth his Name:
give glory to the same.
in all thy works thou art!
full force against their heart.

shall praise the Name of God:
is shew'd and set abroad.
w. things the Lord hath wrought!
for man to pass hath brought.

therein a way they had
whereof their hearts were glad.
his eyes all things behold:
by him shall be controull'd.

due land and thanks always:
and sing unto his praise:
and it preserve us still:
can make us slip or fall,

is that they will abide:
to have their souls in J.

10 Although thou suffer us so long
And these with chains and fetters strong

In prison to be cast,
To lie in bondage fast,

The Second Part.

11 Although I say, thou suffer men
Though we through fire and water run,
12 Yet sure thou dost of thy good grace
And bring us out into a place,

on us to ride and reign:
with very grief and pain:
dispose it to the best,
to live in wealth and rest.

13 Into thy house resort will I
And there I will my self apply
14 The vows that with my mouth I spake
The vows, I say, which I did make

to offer and to pray,
my vows to thee to pay:
in all my grief and smart:
in dolour of my heart,

15 Burnt-off'ings I will give to thee
Yes, this my sacrifice shall be
16 Come forth and hearken here full soon
What he for my poor soul hath done

of oxen fat and rams:
of bullocks, goats, and lambs:
all ye that fear the Lord:
to you I will record.

17 Full oft I call to mind his grace
And thou my tongue make speed space
18 But if I feel my heart within
Or if I have delight to sin,

this mouth to him doth cry:
to praise him busily:
in wicked words rejoyce:
God will not hear my voice.

19 But surely God my voice hath heard
My pray'r also he doth regard,
20 All praise to him that hath not put
Nor yet his mercy from me shut,

and what I do require,
and grateeth my desire,
nor cast me out of mind:
which I do ever find.

PSAL. LXVII. J. H.

HAve mercy on us, Lord,
To shew to us do thou accord
2 That all the earth may know
And all the nations here below

and grant to us thy grace:
the brightness of thy face:
the way to godly wealth:
may for thy saving health.

3 Let all the world, O God,
And let the people all abroad
4 Throughout the world so wide
For thou with truth and right dost guide

give praise unto thy Name:
extol and laud the same:
let all rejoyce with mirth:
the nations of the earth.

5 Let all the world, O God,
And let the people all abroad
6 Then shall the earth increase,
And then our God the God of peace

give praise unto thy Name:
extol and laud the same:
great store of fruit shall fall,
shall ever bless us all,

7 God shall us greatly bless,
The folk which all the earth possess,

and then both far and near,
of him shall stand in fear.

PSAL. LXVIII. T. S.

Let God arise, and then his foes
His enemies for fear shall run,
2 And as the fire doth melt the wax,
So in the presence of the Lord,

will turn themselves to flight:
and scatter out of sight.
and wind blows smokes away:
the wicked shall decay.

3 But righteous men before the Lord,
They shall be glad and merry all,
4 Sing praise, sing praise unto the Lord,
Extol the great Jehovah's Name,

shall heartily rejoyce,
and cheerful in their voice,
who rideth on the skie:
and him do magnifie.

5 The same is he that is above
That Father is of fathers,
6 Houseth he gives and issueth both
He bringeth bondsmen out of thrust.

within his holy place,
and judgeth widows case.
unto the comfortless:
and rebels to distress.

7 When thou didst march before thy folk
And brought'st them thro' the wilderness:
8 The earth did quake, the rain pour'd down
Mount Sinai shook in such a sort

th' Egyptians from among,
which was both wide and long:
heard were great claps of thunder
as if 'twould break in sunder.

9 Thine heritage with drops of rain
And if so be it barren wast,

abundantly was water:
by thee it was enricht.

PSALM LXXVIII.

10 Thy chosen flock doth there remain
And for the poor thou doth provide

thou hast prepar'd that place:
of thine especial grace.

The Second Part.

11 God will give women causes just
When shall his people triumphs make,
12 Puiſſant kings for all their power,
And women which remain at home

13 And though ye were as black as pots,
Whose wings and feathers seem to have
14 When in this land God shall triumph
Then shall it be like Salmon hill,

15 Though Baſan be a fruitful hill,
Yet ſhall Gods most holy hill
16 Why leap ye that ye hills most high,
The hill of ſion God doth love,

17 Gods army is two millions
The Lord alſo in ſiaal
18 Thou diſt, (O Lord) aſcend on high,
Which in times paſt thy choſen flock

Thou mad'ſt them tribute for to pay;
Thou diſt ſubdue, that they might dwell
19 Now praiſed be the Lord for that
From day to day he is the God

to magnifie his Name,
and purchaſe mighty fame.
ſhall ſee and take the ſoil,
ſhall help to part the ſpoil.
your line ſhall paſſ the dove,
ſilver and gold above.
o'er kings both high and low:
as white as ſnow.

and in height others paſſ:
doth far excel in grace:
and thou with pride doſt dwell:
and there will ever dwell.

of warriors great and ſtrong:
is preſent them among,
and captive led'ſt them all,
in bondage didſt ſubduall.

and ſuch as did reſpine
in thy temple divine,
he pour on us ſuch grace:
of our health and ſolace.

The Third Part.

20 He is the God from whom a' come
He is the God by whom we ſcape
21 But he will wound his enemies head,
Of thoſe that in their wickedneſs

22 From Baſan will I bring, ſaid he
And all mine own, as I have done.
23 And make them dip their feet in blood
And dogs ſhall have their tongues embred

24 Thy goloys they have ſeen, O God,
How thou my God and King doſt go
25 The fingers go before with joy,
And in the miſſ the damſels do

26 Now in the congregation,
and Jacobs whole poſterity.
27 Their chief was little Benjamin,
With Zabulon and Nephthaliſ,

28 As God hath given power to thee,
The thing that thou haſt wrought in us,
29 Then in thy temple gifts will we
And in thine own Jeruſalem

ſalvation cometh plain:
all dangers, death, and pain,
and break the hairy ſcap
continue ſtill to wait.

my people and my ſheep:
from dangers of the dery.
of thoſe that hate my Name:
with liking of the ſame.

unto their own diſgrace:
within thy holy place.
the miniſters make no ſay:
with timbrels ſweetly play.

O Iſrael, praiſe the Lord:
give thanks with one accord.
but Judah made their boſs,
which dwell about their coaſt.

ſo Lord make firm and ſure
for ever to endure.
offer to thee, O Lord:
praiſe thee with one accord.

The Fourth Part.

Yea, and ſtrange kings by us ſubdu'd
For unto thee they ſhall preſent
30 He ſhall deſtroy the ſpear-mens riuks,
And make them tribute pay and daunt

31 Th n ſhall the Lords of Egypt come,
The Moſes ſo black ſhall ſee ch their hands
32 Therefore ye kingdoms of the earth,
ſing Pſalms to God with one conſent,

33 For he doth ride, and ever did
And by his fearful thunder claps
34 Therefore the ſtrength of Iſrael
Whoſe might and pow'r doth far extend

35 O God, thy bolleſſ and power
The God of Iſrael gives us ſtrength

ſhall do like in thoſe days:
their gifts of land and praiſe.
the calves and buls of might:
all ſuch as love to fight.

and preſents with them bring:
to God their Lord and King.
give praiſe unto the Lord:
thereto let all accord.

above the heavens bright:
men may well know his might,
ſcribe to God on high,
above the cloudy ſkies.

is dread for evermore:
praiſed be God therefore.

Save me, O God, and that with speed,
So nigh my soul do they proceed,
2 I sink full deep in mire and clay,
And in deep waters where I may
3 With crying out I weary am,
My sight doth fall with looking up
4 My foes that guiltless do oppress
In number sure they are no less
5 Though for no cause they vex me sore,
They do compel me to restore
6 What I have done for want of wit,
And all the faults that I commit
7 O God of hosts, defend and stay
Let no man doubt nor shrink away
8 It is for thee and for thy sake
In spite to thee they would me make
9 My mothers sons my brethren all
And as a stranger they me call,
10 Unto thy house such zeal I bear,
Their checks and taunts at thee to hear,

the waters flow full fast:
that I am sore agast:
where I can feel no ground:
most suddenly be drown'd.
my throat is hoarse and dry:
for help to God on high.
my soul, with hate are led:
than hairs upon my head.
they prosper and are glad:
the things I never had.
Thou, Lord, all times canst tell:
to thee are known full well.
all those that trust in thee:
for ought that chanceth me,
that I do bear this blame:
to hide my face for shame.
reject me with disgrace:
they will not know my face.
that it doth vex me much:
my very heart doth crutch.

The Second Part.

11 Though I do fast my flesh to chastise,
This in my teeth likewise is cast
12 If I for grief and pain of heart
Then they anon will it pervert,
13 Both high and low, and all the throng
They have me ever in their tongue;
14 The drunkards which in wine delight,
To seek which way to work me spite;
15 But unto thee, O Lord, I pray,
For thy great truth thou wilt alway
16 Pluck thou my feet out of the mire,
From such as owe me wrath and ire,
17 Left with the waves I should be drown'd
And that the pit should me confound,
18 O Lord of hosts, to me give ear,
And as thy mercy is most dear,
19 And do not from thy servant hide
I am oppress'd on every side,
20 O Lord, unto my soul draw nigh,
Because of their great tyranny,

yes, if I weep and moan:
by scorners every one,
in sackcloth use to walk,
thereof they jest and taunt.
that sit within the gate,
of me they talk and prate.
It is their chief pastime,
of me they sing and rime.
that when it pleaseth thee,
send down thine aid to me,
from drowning do me keep:
and from the waters deep.
And depth my soul devour,
and shut me in her power.
as thou art good and kind:
Lord, have me in thy mind.
nor turn thy face away.
in haste give ear, I pray.
the same with aid repose:
acquit me from my foes.

The Third Part.

21 That I abide shame and fame,
For those that seek and work the same,
22 When they with rage do break my heart
But find no friends to ease my smart
23 But in my meat they gave me gall
And gave me in my thirst withal,
24 Lord, turn their table to a snare
And when they think full well to fare,
25 And let their eyes be dark and blind,
Bow down their backs, and do them bind,
26 Pour out thy wrath as hot as fire,
Let thy displeasure in them ire
27 As defects dry their house disgrace,
That none thereof possess their place,

thou know'st and thou canst tell
thou seest them all full well.
some help I fain would see:
not one to comfort me,
too cruel for to think:
strong viagers to drink
to take themselves therein:
then trap them in their gin,
that they may nothing see:
in thraldom for to be.
that it on them may fall:
take hold upon them all.
their seed do thou expel:
nor in their tents e'er dwell.

PSALM LXXV. LXXV.

28 If thou dost strike the man to tamer:
And if that thou do wound the same,
29 Then let them heap up mischief still,
That of thy favour and good will.
30 And raise them clean out of thy book
That for their names they never look

On him they lay full sore:
they seek to hurt him more,
since they are all pervers.
they never have a part
of life, of hope, and trust:
in number of the just.

The Fourth Part.

31 Though I, O Lord, with woe and grief
Thy help shall give me such relief,
32 That I may give thy Name the praise,
I will extol the same always
33 Which is more pleasant unto thee,
Than either ox or calf can be,
34 When simple folk do this behold,
All ye that seek the Lord, your life
35 For why? the Lord of hosts doth hear
His prisoners are to him full dear,
36 Wherefore the skie and earth below,
His praise they shall declare and show,
37 For sure our God will Sion save,
38 Much folk possession there shall have,
His servants feed shall keep the same
39 And there all they that love his Name,

have been full sore oppress:
that all shall be redress.
that doth to thee belong:
with a thanksgiving song.
such mind thy grace hath born
that hath both hoof and horn.
it shall rejoyce them sure:
for ever shall endure.
the poor when they complain:
he doth them nor disdain.
the sea, with flood and stream;
with all that live in them.
and Juda's cities build:
her streets shall still be fill'd.
all ages out of mind:
a dwelling-place shall find.

PSAL. LXX. J. H.

O God, to me take heed,
O Lord of hosts, with haste and speed
2 With shame confound them all,
Rebuke them back with blame to fall
3 Confound them that apply
And at my harm do laugh and cry,
4 But let them joyful be
Which only trust and seek to thee,
That they may say always
5 All glory, honour, laud and praise.
6 But I am weak and poor,
Thou art my stay and help therefore

of help I thee require:
help me, I thee desire.
that seek my soul to spill:
that think and wish me ill.
and seek to work me shame:
so, so there goes the game.
in thee with joy and wealth,
and to thy saving health.
in mirth and one accord,
be giv'n to thee, O Lord.
come, Lord, thine aid I lack:
make speed, and be not slack.

PSAL. LXXI. J. H.

MY Lord my God, in all distress
Then let no shame my soul oppress,
2 As thou art just, defend me, Lord,
Give ear, and to my suit accord,
3 Be thou my rock to whom I may
Thy promises to help away,
4 Save me, my God, from wicked men,
From folk unjust, and also them
5 Thou art the stay whereon I rest,
Yes, from my youth I thought it best
6 Thou hast me kept even from my birth,
Wherefore I will thee praise with mirth,
7 As to a monster seldom seen,
But thou art now, and still hast been
8 Wherefore my mouth for ever shall
Also my tongue shall never fail
9 Refuse me not, O Lord, I pray,
And when my strength doth waste away
10 Among themselves my foes enquire
And they against me do conspire,

my hope is whole in thee:
nor once take hold on me.
and rid me out of dread:
and send me help at need.
for aid still times resort:
thou art my fence and fort.
and from their strength & power
that cruelly devour.
thou Lord of hosts art he:
still to depend on thee.
and I through thee was born:
both evening and at morn.
much folk about me throng:
my fence and aid most strong.
be glad with thy praise:
to honour thee always.
when age my limbs doth take:
do not my soul forsake.
to take me through deceit:
that for my soul say vaile.

The Second Part.

11 Lay hand and take him now, they say, for God from him is gone:
Dispatch him quite, for to his aid
12 Do not absent thy self away,
But that in time of grief I may
13 With shame confound and over-krow
Support them with rebuke also
14 But I will patiently abide
Still more and more each time and tide,
15 My mouth thy justice shall record
For thy great benefits, O Lord,
16 Yet will I go and seek forth one,
The saving health of thee alone
17 For of my youth thou took'st the care,
Therefore thy wonders to declare
18 And as in youth from weapon rage
Forake me not in mine old age,
most sure these counsel come.
O Lord, when need shall be:
in haste have help from thee,
all those that seek my life:
that pain would work me strife,
thy help at all assays:
I will set forth thy praise,
that daily he's doth send:
no numbers have, nor end,
with thy good help, O God,
to shew and set abroad,
and dost instruct me still:
I have great mind and will,
thou didst me keep and stay:
and when my head is gray.

The Third Part.

19 That I thy strength and might may shew
And that our seed thy pow'r may know
20 O Lord, thy justice doth exceed
Thy works are wonderful indeed,
21 Thou mad'st me feel affliction sore,
Yet, thou didst he'p, and me restore,
22 And thou mine honour dost increase:
Yes, thou dost make all grief to cease,
23 Therefore thy faithfulness to praise
My harp shall sound thy land always,
24 My mouth will sing with pleasant voice,
Also my soul shall much rejoice,
25 My tongue thy uprightness shall sound,
For grief and shame do them confound
to them that now be here:
hereafter many year.
thy doings all may see:
Oh who is like to thee?
and yet thou didst me save:
and took'st me from the grave,
my dignity maintain:
and comfort'st me again.
I will with viol sing:
O Isra'ls holy King.
when I shall sing to thee:
for thou hast made me free,
and speak it daily still:
that seek to work me ill.

PSALM LXXII. J. H.

Lord, give thy judgments to the king,
And with his son that princely thing,
2 That he may govern uprightly,
And so defeat through equity
3 And let the mountains that are high,
Let little hills also apply,
4 That he may help the weak and poor
And so destroy his vermore
5 And then from age to age shall they
So long as sun doth shine by day,
6 Lord make the king unto the just
And like the drops that isy the dust,
7 The just shall flourish in his days,
Until the moon shall leave to wane,
8 He shall be Lord, and have command
And from the floods within the land.
9 The people that in defects dwell,
And all his foes that do rebel,
10 The Lords of all the isles thereby
Ariable and Sabra's kings
therein instruct him well:
Lord, let thy justice dwell,
and rule thy folk aright:
the poor that have no might,
unto thy folk give peace:
in justice to increase,
with aid, and make them strong:
all those that do them wrong.
regard and fear thy might:
or else the moon by night,
like rain to fields new sown:
refreshing land new sown,
and all shall be at peace,
to change, and to increase,
from shore to shore throughout:
through all the earth about,
shall hucel to him sell thick:
the earth and dust shall lick.
great gifts to him shall bring:
give many a costly thing.

The Second Part

11 All kings shall seek with one accord
And all the people of the world
12 For he the needy first doth save,
Also the simple folk that have
in his good grace to stand:
obey at his command.
that unto him do call:
no help of man at all.

13 He taketh pley on the poor
He doth preserve them evermore,
14 He'll all redeem their lives from dread
That the blood that they shall bleed,
15 But he shall live, and they shall bring
He shall be honour'd as a king,
16 The mighty mountaine of his land
That it like cedar-trees shall stand
17 Their cities also well shall speed,
In plenty it shall far exceed,
18 For ever they shall praise his Name,
And think them happy through the same.
19 Praise ye the Lord of hosts, and sing
For he doeth ev'ry wondrous thing.
20 And blessed be his holy Name
Let all the earth still praise the same.

that one with need appeall:
and brings their soul to rest
from fraud, from wrong, & might
is precious in his sight.
to him of Saba's gold:
and daffy be extoll'd.
of corn shall bear sack through,
in Libanus still long.
the fruits thereof surpass:
and spring as green as grass.
while that the sun is light:
all folk shall bless his might.
to Ish'els God saith one:
yes, he his self alone.
all times eternally:
Amen, amen, say I.

PSAL. LXXII. T. 3.

TRuly the Lord is very good
And to all such as faithfully keep
2 But as for me I almost slept,
Before that I was well aware,
3 For when I saw such foolish men,
That wicked men all things should have
4 They never suffer pangs nor grief,
Their bodies are both stout and strong,
5 Always free from adversity
With other men they take no part
6 Therefore presumption doth embrace
They are even wrapt as in a robe,
7 They are so fed that even with fat
And as for worldly goods they have
8 Their life is most licentious,
How they the poor and simple have
9 They set their mouth against the heave's
They proudly speak of worldly things,
10 Gods people oftentimes turn back
And almost drink the self-same cup,

and kind to Israe':
their conscience pure and well.
my feet began to slide:
my steps did turn aside.
I grudg'd with a great disdain,
without turmoill or pain.
as if death should them smite:
and ever I good plight:
and every sad event:
of plague or punishment.
their necks as dath a chain:
with aspine and disdain.
their eyes oft times out start
more than can wile their heart.
boasting much with their tongue
oppressed with great wrong.
and do the Lord blaspheme:
no one they do esteem.
to see their prosperitie:
and follow the same rime.

The Second Part.

11 How can it be that God, say they.
Th' se worldly things, since wicked men
12 For we may see how wicked men
Rewarded well with worldly goods
13 Then why do I so carefully
And with my hands in innocence,
14 And suffer scourges every day,
And every morning from my youth
15 And I had almost said as they,
But then I should thy children judge
16 Then I bethought me how I might
But yet the labour was too great
17 Until the time I went into
I understood right perfectly
18 Namely how that thou settest them
And at thy pleasure and thy will
19 Then as I mea muse at that strange sight
They are destroyed, and consum'd

should know or understand
be lords of sea and land?
in riches still increase,
and live in rest and peace,
from wickedness refrain?
and cleanse my heart in vain?
as tribute to all blame:
sustain rebuke and shame?
mistaking mine estate:
as folk unfortunate
this matter understand:
for me to take in hand:
thine holy p'ace and then
the end of all these men,
upon a slippery place:
thou dost them soon deface.
to see how fasten'd
so dath so horribly.

20 Much like a dream when one awakes, - so shall their wealth decay &
 Their famous names in all mens sig. & - shall fall and pass away.

The Third Part.

21 Yet thus my heart was grieved then, my mind was much oppress:
 22 So fond was I and ignorant, and in this point a beast.
 23 Nevertheless by my right hand thou hold'st me always fast:
 24 And with thy counsel dost me guide to glory at the last.
 25 What thing is there that I can wish for thee in heav'n above?
 26 And in the earth there is nothing like thee that I can love.
 27 My flesh and spirit both do fall, but God doth fail me never;
 For of my health he is the strength, and portion even for ever.
 28 But lo, all such as thee forsake thou shalt destroy each one:
 And those that trust in any thing, saving in thee alone.
 29 Therefore will I draw near to God, and ever with him dwell:
 In God alone I put my trust, his wonders I will tell.

P S A L LXXIV. J. H.

Why art thou, Lord, so long from us
 Why doth thine anger kindle thus
 2 Lord, call the people to thy thought
 The which thou hast redeem'd and brought
 3 Have mind therefore and think upon,
 Thy pleasant place, thy mount Sion,
 4 Lift up thy feet and come in haste,
 Which now at pleasure rob and waste
 5 Amidst thy congregations all
 They sit as signs on every wall
 6 As men with axes hew down trees
 So hine the hills and woods of these
 7 The celling saw'd, the carved boards,
 With axes, hammers, bills, and swords,
 8 Thy places they consume with flame,
 The house appollated to thy Name
 9 And thus they say within their heart,
 Then burn they up in every part
 10 Yet thou no sign of help dost send,
 To tell when this our plague shall end
 11 How long, Lord, shall thine enemies
 Shall they for ever more blaspheme
 12 Why dost thou thy right hand withdraw
 Out of thy bosom pluck it forth
 In all this danger deep?
 at thine own pasture-sheep?
 which have been thine so long,
 from bondage free and strong.
 remember it full well,
 where thou wast wont to dwell,
 and all thy foes deface:
 within thy holy place.
 thy foes do rore, O God:
 banners displaid abroad,
 that on the hills do grow:
 within thy temple now:
 the goodly graven stones,
 they bear them down at once,
 their rage doth so abound:
 they raise down to the ground.
 Dispatch them out of hand:
 Gods houses through the land,
 our prophets all are gone:
 among us there is none.
 thus boldly thee defame,
 thy great and holy Name?
 from us so long away
 with speed thy foes to slay.

The Second Part.

21 O God, thou art our King and Lord, and evermore hath been:
 Yea, thy good grace throughout the world for our good help is seen.
 22 The seas that are so deep and dead, thy might did make them dry:
 And thou didst break the serpent's head, that he therein did die.
 23 Yea, thou didst break the heads so great of whales that are most fell:
 And gav'st them to the folk to eat that in the deserts dwell.
 24 Thou mad'st a spring with streams to rise from rocks both hard and high:
 Thy mighty hand hath made likewise deep rivers to be dry.
 25 Both day and night are also thine, by thee they were begun:
 And thou likewise preparedst haft the light of moon and sun.
 26 Thou didst appoint the ends and coasts of all the earth about:
 Both summer-heats and winter-frosts, thy hand hath found them out.
 27 Think on, O Lord, no time forget thy foes that thee defame:
 And how the foolish folk are set to rail upon thy Name.

20 O let no cruel beast devour
And always leave not in their pow'r

21 Regard, O Lord, thy covenant,
All the dark p'ces of the earth

22 Let not the simple man therefore,
But let the needy evermore

23 Arise, O Lord, and plead thy cause
Who daily do reles thy laws,

24 The voice forget not of thy foes,
Is more and more increas of those

thy justice that is true!
the poor that much do rue.

behold our misery:
are full of cruelty.
be turned back with shame:
give praise unto thy Name,

against thine enemies,
and thee with scorn despise.
for the presumption high
that hate thee spitefully.

PSAL. LXV. J. H.

TO thee, O God, will we give thanks,

Since thy Name is so near, declare
I will uprightly Judge when get
The earth is weak, and all therein,

3 I did to the mad people say,
And unto the ungodly ones,

4 I said unto them, Set not up
And see that you do with this neck

5 For neither from the eastern parts,
Nor from forsaken wilderness,

6 But God who rules both heaven and earth,
It's he that puts down one, and sets

7 For why? a cup of mighty wine
And all the mixture of the same

8 As for the lees and filthy dregs
The wicked of the earth shall drink

9 But I will talk of God alway,
And will not cease to celebrate

10 In sunder break the horns of all
But then the horns of righteous men

we will give thanks to thee:
thy wondrous works will we
convenient time I may:
but I her pillars stay.

deal not so furiously:
set not your horns on high;
your raised horns on high;
not speak presumptuously.

nor from the west likewise,
promotion doth arise.
the righteous Judge alone:
another in the throne.

is in the hand of God:
himself doth pour abroad,
that do remain of it,
and suck them every whit.

and his great Name adore:
his praise for evermore.
ungodly men will I:
shall be exalted high.

Gloria Patri.

To Father, Son, and holy Ghost,
As in beginning was, is now,

all glory be therefore:
and shall be evermore.

PSAL. LXXVI. J. H.

TO all that now in swry dwell,
His Name is great in Israel,

2 At Salem he hath pitcht his tent,
In Zion also he is bent

3 And there he brate both shaft and bow,
His enemies did overthrow

4 Thou art more worthy honour, Lord,
Then in the strongest of the world,

5 But now the proud are spoil'd through thee,
Through men of war no help can be,

6 At thy rebuke, O Jacobs God,
As half asleep their chariots stood,

7 For thou art dreadful, Lord, indeed,
To bide thy sight, and doth not dread

8 When thou dost make thy judgments heard
Then all the earth full sore afraid

9 And that when thou, O God, dost stand
To save th' afflicted of the land,

10 The fury that in man doth reign
Hereafter, Lord, do thou refrain

the Lord is clearly known:
a people of his own.
to tarry there a space:
to fix his dwelling-place.

the sword, the spear, and shield:
in battle in the field.
more might in thee doth lie,
that rob on mountains high.

and they are full asleep:
themselves they could not keep.
when thou didst them reprove:
no horseman once did move.

what man the courage hath
when thou art in thy wrath?
from heav'n unto the ground,
in silence shall be found.

In judgment far to speak,
on earth that are full weak.
shall turn unto thy grace:
their wrath and threats always

At Make

11 Make vows and pay them to our God,
Bring gifts all ye that dwell abroad,
12 For he doth take both life and might
And full of terror is his sight

ye felt that sigh him be:
for dreadful here is he,
from princes great of birth:
to all the kings on earth.

PSAL. LXXVII. J. H.

I With my voice to God did cry,
My voice I lifted up on high,
2 In time of grief I sought to God,
But stretcht my hands to him abroad,
3 When I to think on God intend,
I spake, but could not make an end,
4 Thou dost mine eyes so hold from rest,
With fear I am so sore opprest,
5 The days of old in mind I cast,
The times and ages that are past
6 By night my songs I call to mind,
And with my heart much talk I find,
7 Will God, said I, at once for all
So that henceforth no time be fall
8 What? is his goodness quite decay'd,
Or is his promise now delay'd,
9 And will the Lord our God forget
Or shall his wrath increase so hot,
10 At last I said, This surely is
But his right hand can help all this,

who lent a gracious ear:
and he my suit did hear.
by night no rest I took:
my soul comfort forsook.
my trouble then is more:
my breath was stoppt so sore.
that I always awake:
my speech doth me forsake.
and oft do think upon
full many years ago.
once made thy praise to show:
my spirits search to know:
call off his people round,
be friendly unto us?
and pass'd clean away?
and doth his truth decay?
his mercies manifold?
his mercies to withhold?
mine own infamy:
and change it speedily.

The Second Part.

11 I will regard and think upon
And all his wonders past and gone
12 Yes, all his works I will declare,
To tell his glory will not spare,
13 Thy works, O Lord, are all upright,
What one hath strength to match the might
14 Thou art a God that do'st forth show,
And so dost make the people know
15 And thine own folk thou dost defend
Thou that from Jacob did descend
16 The waters, Lord, perceived thee,
And they for fear away did flee,
17 The clouds that were both thick & black
The thunders in the air did crack,
18 Thy thunder in the air was heard,
With flashes great made men afraid,
19 Thy ways within the sea do lie,
Yet none can these thy steps espy,
20 Thou leddest thy folk upon the land
By Moses and by Aaron's hand

the working of the Lord:
I gladly will record.
and what he did devise:
and all his counsel wise.
and he's all abroad:
of thee, O Lord our God?
thy wonders every hour:
thy virtue and thy power.
with strength and stretcht arm,
and Joseph freed from harm,
the waters saw thee well:
the depths on trembling fell.
did raise full plentifully:
thy shafts abroad did fly,
thy lightnings from above,
the earth did quake and move.
thy paths in waters deep:
nor know thy paths to keep.
as sheep on every side:
thou didst them safely guide.

PSAL. LXXVIII. J. H.

A Ttend my people to my law,
2 My mouth shall speak strange parables,
3 Which we our fathers have heard & learn'd
And which for our instruction
4 Because we should not keep it close
Who should Gods mighty power declare,
5 To Jacob he commandments gave
Willing our fathers would the same
6 That they and their posterity
Should have the knowledge of the law,

and to my words incline:
and sentences divine.
even of our fathers old:
our fathers have us told.
from them that after came:
and wondrous works proclaim.
how Israel should live,
unto their children give.
that were not springing up then,
and teach in their children.

7 That they might have the better hope
And not forget to keep his law
8 Not being as their fathers, who
And would not shame their wicked hearts
9 How went the sons of Ephraim
Shooting their darts in day of war,
10 For why? They did not busy with God
Nor yet would walk or lead their lives
11 But put into oblivion
And all his works magnificent

In God that is above?
and his precepts in love,
rebelled in God's sight?
to know their God aright,
their neighbours for to spoil;
and yet receiv'd the foil:
the covenant that was made,
according as he said:
his counsel and his will,
which he designed shall.

The Second Part.

12 What wonders to my forefathers
In Egypt land within the field
13 He did divide and part the sea,
For them to pass, and on a heap
14 He led them secret in a cloud
And in the night when dark it was,
15 He brake the rocks in wilderness
As plentiful as when the drops
16 He drew forth rivers out of rocks
Of such abundance, that no founts
17 Yet for all this against the Lord
And stir'd up him that is most high
18 They tempted God within their hearts,
Requiring such a kind of meat
19 They spoke against him, saying full
What! can this God save us out of
20 Behold, he smote the rock with his
But can he now give us his food
21 When God heard this, he wroth with
So did his indignation

did he himself disclose
that call'd in Thamos?
through which he made a way
the waters made to stay.
by day when it was bright:
with fire he gave them light
and gave the people drink
do flow up to the brink,
that were both dry as thard,
to them might be compar'd,
their sin they did deserve:
to wrath in wilderness.
His people of old time
as served to their sin:
in their unfaithfulness,
a fault in wilderness:
and shew forth with did flow
both bread and flesh also?
with Jacob and his seed:
gather them together.

The Third Part.

22 Because they did not faithfully
Could always help and succour them
23 Wherefore he did command the clouds,
And rain'd down manna for to eat,
24 When earthly men with angels food
25 He bade the east-wind blow away,
26 He rain'd down flesh as thick as dust,
27 Which he did eat amidst the plate
28 Then did they eat exceeding y,
Yet more and more they did desire,
29 But as the meat was in their mouths,
30 And flew the fumes from all their youth,
31 Yet fell they to their former sin,
For all the wonders that he wrought,
32 Their days therefore he shortened,
Their years did waste in pain away
33 But ever when he plagued them,
34 Remembering that he was their strength,
35 he with their mouths they nothing did
And with their tongues, and in their hearts
dissembled every word.

believe and hope that he
in their necessity.
forasmuch as they had in wonder
a food of mighty wonder.
were fed at their request,
and he light in the south west,
and fresh as their as find:
where all their tents did stand.
and all men had their fill:
so serve their lusts and will,
his wrath upon them fell,
and choice of Israel.
and still they did him grieve
they would him not believe,
and made their bitter wine:
with vinegar and with gall,
they sought him in vain,
their help, and God most high,
but suffer with the Lord;
dissembled every word.

The Fourth Part.

36 For why? their hearts were nothing bent
Nor yet to keep or to perform
37 Yet was he still so merciful,
That he forgave them their misdeeds,

to him, nor woe he fell:
the covenant that he made,
when they receiv'd to die,
and would not them deliver.

Yet, many a time he turn'd his wrath,
And would not suffer all his wrath
39 Considering they were but flesh,
Passing away, and never death.

40 How oftentimes in wilderness
How did they move and stir the Lord
41 Yet did they turn again to sin,
Prescribing to the mighty God

42 Not thinking of his mighty hand,
Deliver'd them out of the hands
43 Nor how he wrought his miracles
In Egypt, and the wonders that

44 Nor how he turned by his power
Dear no men might receive his drink
45 Nor how he sent them swarms of flies,
And fill'd their country full of frogs,

and did these new despise?
disobedience to arise,
or like no wind had vain
return did come again.

did they the Lord provoke
to plague them with his strokes?
and tempted him full soon, (dona
what things they would have

nor of the day when he
of the fierce enemy.
(as they themselves beheld)
he did in Zaan field.

their waters into blood;
at rivers or at flood,
which did them sore annoy:
which did their land destroy.

The Fifth Part.

46 Nor how he did their fruits unto
And of the labour of their hands
47 With hail-stones he destroy'd their vines,
And also all their sycomores,

48 And yet with hail-stones once again
And all their fig-trees and beeds likewise
49 He cast upon them his fierce wrath,
Amongst them evil angels sent,

50 Then to his wrath he made a way,
But gave unto the penitence
51 He strike also the first-born all
And all the chief of men and beasts

52 But as for his own people dear,
And carried them through wilderness
53 Without all fear both safe and sound
Whereas their foes with rage of fire

54 And brought them out into the coast
Even to the mount which he had got
55 And there cast out the heathen folk,
And in their tents he set the tribes

56 Yet for all this, their God with high
And would not keep his testament,
57 But as their fathers turned back,
Much like a bow that would not bend,

the caterpillar give:
locusts did them deprive,
so that they all were left:
did he confound with frost.

the Lord their cattle smote,
with thunderbolts full hot,
and indignation sore:
which troubled them yet more,

and spared not the least:
the man as well as beast,
that up in Egypt came:
within the tents of Ham.

he did preserve and keep:
even like a flock of sheep,
he brought them out of thrall:
were overwhelmed all.

of his own holy land,
by his strong arm and hands
and did their land divide:
of Israel to abide.

they stir'd and tempted still,
now yet obey his will,
even so they went astray,
but slip and fast away.

The Sixth Part.

58 And prey'd him with their hill-altars,
And with their idols grievously
59 For which his wrath began again
The wickedness of Israel

60 The tabernacle he servic'd
Right convenient with earthly men,
61 Then suffer'd he his might and power
And gave the honour of his ark

62 And did commit them to the sword,
63 Their young men were devour'd with fire
64 And with the sword the priests also
And not a widow left alive

65 Then did the Lord awake as one
And like a mighty giant that
66 With rods in the hip for pain
and put them quite sick a shame

with off-springs and with sin;
provoked him to ire,
to him their sin he sent:
he did so much desire.

of Sile, where he was
even as his dwelling place,
in bondage: for to stand,
into his cruel hand.

wroth with his heritage:
maids had no marriage,
did perish every one
their death see to become.

whom sleep could not constrain
watched it with pain,
his enemies he smote:
as should not be forgot.

Alse the name of Benjamin,
63 But to the tower of Iahel doest,
Even the most noble among men,

64 And there he did his temple build,
Like as the earth which he hath made
70 Then doest he David him as serve,
Whom he took up and brought away

71 As he did follow th' ewe with young,
To feed his people Israel

72 Thus David with a faithful heart
And prudently with all his power

PSAL. LXXXIX. J. M.

O God, the Gentiles do invade
Jerusalem as heap is made,

1 The bodies of the saints most dear
The flesh of them that do thee fear,

2 Their blood throughout Jerusalem
So that there is not one of them

3 Thus are we made a laughing-stock
The enemies do jest and mock

4 How long, O Lord, wilt thou retain
And hold thy wrath and jealousy

5 Upon those people pour the flame,
All realms which call not on thy Name,

6 For they have got the upper hand,
His habitation and his land

7 Bear yet in mind our former faults,
And aid us, Lord, in all assaults,

he would be on side of them
that he therein might dwell:
which he did love so well.

both sumptuously and fast:
for ever to endure.

his people for to keep:
even from the folds of sheep.

the Lord did him advance
and his inheritance.

his flock and charge did feed,
did govern them indeed.

thine heritage to spoil:
thy temple they defile:

abroad to birds they call:
the beasts devour and waste:

as water split they have:
to lay there dead in grave.

almost the world throughout:
which dwell our camps about,

thine anger and thy rage?
not any more assuage?

which did they never know:
confound and overthrow.

and Jacobs seed destroy'd:
they have laid waste and void,

wish, speed some pity show:
for we are weak and low.

The Second Part.

9 O God, that giv'st all health and grace,
Weigh not our works, our sin defence,

10 Why still the wound still aches away,
In thy reproach rejoice, and cry,

Requie, O Lord, as thou shew'st good,
Of all these tell thy fervent blood

11 Receive into thy light to suffer
Of such as are in prison cast.

12 Thy force and strength to criminals,
Which unto death are destined,

13 The nations which have been so bold
Into their laps seven-fold do thou

14 So we thy flock and pasture sheep
And watch all ages for to keep

on us do have the same:
for honour of thy Name.

to us as people dumb,
where is there God become?

before our eyes in sight,
which they split in despite.

the clamours, grief, and wrong
and bound to some strong

Lord, set them out of hand:
and in their enemies hand,

as to blaspheme thy Name,
speak again the same.

will punish thee evermore,
for thee like praise is store.

PSAL. LXXX. J. M.

Thou Shepherd that dost Israel keep,
Which feedest Joseph like a sheep,

2 And thou, O Lord, whose fist is set
Thou forth thy self and do not let,

3 Before Ephraim and Benjamin,
To shew thy power do thou begin,

4 Direct our hearts by thy good grace,
Shew us the brightness of thy face,

5 Lord God of hosts of Israel,
And 'gainst thy folk in anger swell,

6 Thou dost them feed with fennel deep,
And drink the waters that they do weep,

7 Thou hast us made a very flock
Which much doth please our eyes,

give ear and take good heed:
and dost him watch and feed.

on chemarims men's bright,
send down thy beams of light.

Manasse in likewise,
come help us, Lord, with,

convert us unto thee:
and then full safe are we.

how long wilt thou delay?
and wilt not hear them pray?

thundered with thunders, they eat,
in measure full and great.

to those that dwell about:
they laugh and jest it out.

Lead us, Lord, unto thy grace,
Show forth to us thy joyful face,

9 From Egypt where it grew not well
The heathen folk thou didst expell,
10 Thou didst prepare for it a place
That it did grow and spring apace;

The Second Part.

11 The hills were cover'd round about,
Also the cedars strong and stout,
12 Why then didst thou her walls destroy
That all the folk that pass thereby

13 The bear out of the wood to wild
The furious beasts out of the field

14 O Lord of hosts, return again,
Brhead; and with thy help sustain

15 Thy pleasant vine, thine Israel,
The same which thou didst love well.

16 They lap and eat it off apace,
And through the frowning of thy face

17 Let thy right hand be with them now,
And with the Son of man whom thou

18 And so when thou hast set us free,
Then will we never fall from thee,

19 O Lord of hosts, through thy good grace,
Behold us with a pleasant face,

convert our hearts to thee;
and we full sure shall be.

thou brought'st a vine full dear;
and thou didst plant it there,
and set its roots full fast;
and fill'd the land at last.

with shade that from it came,
with branches of the same.
her hedge pluckt up thou hast;
the same do spoil and waste.

doth dig and root it out;
devour it all about,
from hearth do thou look down
thy vineyard overthrow.

which thy right hand hath set;
O Lord, do not forget.
they burn it down with fire;
we perish in thine ire.

whom thou hast kept so long;
to thee hast made us strong,
and saved us from shame;
but call upon thy Name,

convert us unto thee;
and then full sure we be.

PSALM LXXXI. J. H.

BE light and glad, in God rejoyce,
Be joyful and lift up your voice
2 Prepare your instruments most meet,
Strike up with harp and lute most sweet,

3 Now as it were in the new-moon,
As it is used to be done

4 For this is unto Israel
By Jacobs God, and shall full well

5 This clause with Joseph was decreed
That as a witness all his seed

6 When God himself had so prepar'd,
Whereas the speech which he had heard

7 I from his shoulder took (saith he)
And from the furnace set him free

8 When thou in grief didst cry and call,
And I did answer thee withal

9 Yes, at the waters of discord
Where thou the goodness of the Lord

10 Meant, O my people Israel,
Be glad and make my words full well

The Second Part.

11 There shall no god in thee reserve,
Nor in us with bow to or serve

12 I am the Lord thy God, and I
Then ask of me abundantly.

13 But yet my people would not hear
And Israel would not obey,

14 To a did I leave them to their will,
To walk in their own counsel still.

15 O that my people would have heard
And Israel wish and regard

16 How soon would I compass their foes,
And turn my hand upon all those

which is our strength and stay;
to Jacobs God away.

some joyful psalm to sing:
on every pleasant thing.

with trumpets of the best;
at any solemn feast.

a festival which was made
to celebrate thy praise.

when he from Egypt came,
thou didst still observe the same.

to bring him from that land;
he did not understand.

the burden clean away;
from burning brick of clay.

I help'd thee instantly
in thunder secretly.

I did thee tempt and prove;
with murmuring didst move,

and I will assure thee
if thou wilt cleave to me.

of any land abroad,
a strange or foreign god.

from Egypt for thee set;
and I will give it thee.

my voice when that I spake;
but didst me quite forsake.

in hardness of their heart;
themselves they did pervert.

the words that I did set;
and walken in my way.

and today shall I show
that would them overthrow.

PSALM LXXXII, LXXXIII.

17 And they that at the Lord do rage,
For this sake, their sins and age
18 I would have fed them with the crop,
And made the gosh with honey drop,

as lions should be found;
Should with great joys be crown'd
and feast of the wheat;
that they their fill should eat.

PSALM LXXXII. J. H.

A Mid the press with men of might
To plead the cause of truth and right,
2 How long, faith he, will you proceed
Why have you partially agreed

3 Whereas of due you should defend
And when the poor man doth contend,
4 If ye be wise, defend the cause
And rid the needy from the claws

5 But nothing will they know or learn,
They will not see or ought discern,
6 For lo, even now the time is come
And now likewise by every one

I had desired it in my sight
Children also of the most high,
7 But notwithstanding ye shall die
O tyrants, I shall you destroy,

8 Up Lord, and let thy strength be known,
For why allegations are thine own

the Lord himself doth stand,
with judges of his hand
false judgment to reward?
the wicked to regard?

the fatherless and weak,
in judgment justly speak
of poor men in their right;
of tyrants force and might.

In vain to them I talk;
but still in darkness walk
that all things fall to naught;
for gain are sold and bought.

as gods to take you all:
for love I did you call:
as men and so decey:
and pluck you quite away.

and judge the world with might;
to take them as thy right.

PSALM LXXXIII. J. H.

D not O God, restrain thy tongue,
Withhold not, Lord, thy fist so long,
2 For why I beheld thy foes, and see
And those that hate us here to thee,

3 Against thy folk they are drawn,
For thou shalt see us slain,
4 Come on, say they, let us possess
So that the name of Israel

5 They all conspire within their heart
Against the Lord to take a part
6 The tents of all the Edomites,
The Magarites and Moabites,

7 Gehaz and Ammon do likewise
The Philistines against thee rise,
8 Assur is also join'd on them
And is become a snare and aid

9 As thou didst to the Midianites,
As unto Sifer, and Jabin,

10 Whom thou in Endor didst destroy,
That they like dung on earth did lie,

in silence do not say:
and make no more delay.
how they do rage and cry:
hold up their heads on high.
and capably engulph
in council they conspire,
and pluck their folk away:
may utterly decay.

how they may thee withstand;
they are in league and band.
the timeservers like with:
their plots do fill devise.

with Amalek conspire:
with them that dwell at Tyre,
in their conspiracy:
to Lots posterity.

to serve them, Lord, each one,
beside the brook El-on,
and waite: them through thy
and that in open sight. (might 2)

The Second Part.

11 Make them now and their heels appear
As Zebah and Zalmun, wear
12 Which field, let us throughout the land
Possess and take into our hand

13 Turn them, O God, with storms as fast
Or like the chaff which men do cast
14 Like as the fire with rage and flame
And as the flame doth quite consume

15 So let the tempest of thy wrath
And of thy stormy wind and thwarte,
16 Lord, bring them all, I thee desire,
That it may cast them to the earth,

like Zeb and Oreb then:
the Kings of Id. & an.
in all the chaff about,
the false boasts of God.

as which thou have so say:
with winds as the waves:
the mighty torrents spalls:
the mountains and the hills.

upon their necks be laid:
Lord make them all afraid,
to such a shake and thwarte,
and leave to seek thy Name.

PSALM LXXXIV, LXXXV.

17 And let them daily more and more
And in rebuke and obloquy
18 That they may know and understand,
And that thou dost with mighty hand

to smite and slander fall?
confound and sink them all:
thou art the God most high:
the world runs constantly.

PSALM LXXXIV. J. H.

HOW pleasant is thy dwelling place,
The tabernacles of thy grace,
2 My soul doth long full sure to go
My heart and flesh cry out also

3 The sparrows find a room to rest,
Also the swallow hath a nest
4 These birds full high thine altar miss
O Lord of hosts, thou art always

5 O they be blessed that may dwell
For they all times thy faith do tell,
6 Yes, happy souls likewise are they
Which to thy house do mind the way

As they go through the vale of tears,
That as a spring it all appears,
7 From strength to strength they walk full
And to the God of gods at last

8 O Lord of hosts, to me give heed,
And let it through thine ears proceed,
9 O God our shield, of thy good grace
Regard, O Lord, behold the face

10 For why? within thy courts one day
Thou offer where to keep or stay
Much rather had I keep a door
Than in the traps of wickedness

11 For God the Lord, light and defence,
And no good thing will he withhold
12 O Lord of hosts, that man is blest,
That is persuaded in his breast

PSALM LXXXV. J. H.

THU hast been merciful indeed,
For thou restoredst Jacobs seed
2 The wicked ways that they were in,
And thou didst hide thy peoples sin,

3 And thou thine anger didst assuage,
And so didst turn her from thy rage,
4 O God our health, do now convert
Put all thy wrath from us apart,

5 Shall thy fierce anger never end,
And shall thy wrath it self extend
6 Wilt thou not rather turn again
And all thy folk may evermore

7 O Lord, on us do thou declare
Thine forth to us, and do not spare,
8 I'll broken what God saith to me,
And to his saints, that never they

9 For why? his help is still at hand
Whereby great glory in our land
10 For truth and mercy there shall meet,
And peace shall justice with kiss greet,

11 Truth from the earth shall spring apace,
To righteousness shall show her face,
12 Yes, God himself shall take in hand
And through the coasts of all the land,

O Lord, unto thy land:
from shield and from hand,
thou didst them clean remit:
full close thou coverd'st it.

That all thy wrath was gone:
with them to be at one.
thy people unto thee:
and angry cease to be.

but still be pour'd on us?
upon all ages thus?
and quicken us, that we
be glad and joy in thee?

thy goodness to our wealth:
thine aid and saving health.
so his he speaketh peace:
return to foolishness.

so such as do him fear;
shall dwell and flourish there.
in one to take their place:
and there they shall embrace.

and flourish pleasantly:
and look from heav'n most high
to give us each good thing:
the earth her fruit shall bring.

PSALM LXXXVI, LXXXVII, LXXXVIII.

19 Before his face shall justice go,
He shall direct his steps also,

much like a guide or day,
and keep them in the way

PSAL. LXXXVI. J. H.

Lord, how thine ear to my request,
For with great pain and grief oppress'd,

and hear me patiently :
full poor and weak am I,
and doings holy be :
that puts his trust in thee.

2 Preserve my soul, because my ways
And save thy servant, O my God,

and me defend alway:
to thee, O Lord, to pray.
that now with pain is pier'd:
and lift my soul and mind.

3 Thy mercy upon me express,
For through the day I do not cease
4 Comfort, O Lord, thy servants soul
For unto thee I do ascribe,

thy gifts of grace are free :
to all that call on thee.
regard, and give an ear :
all my petitions hear.

5 For thou art good and beautiful,
Also thy mercy plentiful

6 O Lord, likewise when I do pray,
Mark well the words that I do say,

to thee I do complain :
thou answer'st me again.
with thee to be comfort'd :
the like hath not been heard,

7 In time when trouble doth me move,
For why? I know and well do prove,
8 Among the gods, O Lord, is none
And none can do as thou hast done,

The Second Part.

9 The Gentiles and the people all
Before thy face on knees shall fall,
10 For why? thou art so much of might,
Thou work'st wonders still in sight.

which thou didst make & frame;
and glorify thy Name.
all power is thine own :
for thou art God alone.

11 O track me, Lord, the way and I
O love my heart to thee so high,
12 To thee will I give thanks and praise,
And glorify thy Name always,

that I thy Name may dread.
O Lord, with all my heart :
bless't my God thou art.

13 For why? thy mercy shew'd to me
Thou sett'st my soul at liberty

is great and doth excel
out from the lowest hell.
And heaps of men of might :
will have thee in their fight.

14 O Lord, the proud against me rise,
They seek my soul, and in so wise

full flock and slow to wrath :
thy truth no measure hath.
thy strength to me apply:
thy handmaids see us I.

15 Thou, Lord, art merciful and kind,
Thy goodness is full great, I find

16 O turn to me, and mercy grant,
O help and save thine own servant,

that all my foes may see
doth help and comfort me.

17 On me some sign of favour shew,
And be sham'd, because, Lord, thou

PSAL. LXXXVII. J. H.

That city shall full well endure,
Upon the holy hills full sure,

her ground-work still doth stay,
it can no time decay.
his grace doth there abide :
of Jacobs tents beside.

2 God loves the gates of Zion best,
He loves them more than all the rest

in Zion, and abroad :
thou city of our God.
and bear in mind the same:
and them that know my Name.

3 Full glorious things reported be
Great things, I say, are told, of thee,

4 On Rahab I will call an eye,
To Babylon also apply,

with Ethiops likewise,
were born, and there did rise,
that divers men of fame
hath founded fast the same.

5 Lo, Palestine and Tyre also,
A people old, full long ago

6 Of Sion they shall say abroad,
Have there sprung up, and the high God

by him be made appear,
had his beginning there,
there in great plenty hat
are compass all in there.

7 In these records to them it shall
Of Sion, that the chief of all

8 The trumpeters with sack as sing,
My fountains and my pleasant springs

PSAL. LXXXVIII. J. H.

Lord God of health, the hope and stay
I call and cry throughout the day,

thou art alone to me;
and all the night to thee.

2 O let my prayer f-e-on a f-cend
 Incense thine ear, O Lord, attend,
 3 For why? with wo my heart is fill'd,
 My life and breath doth almo't yield,
 4 I am esteem'd as 'ne of them
 And made as one among those men
 5 As one among the dead, and free
 I: were more ease for me to be
 6 As those that lie in grave, I say,
 The which thy hand hath cut away,
 7 Yes, like to one shut up full sure
 In places dark and all obscure,
 8 Thine anger and thy wrath likewise
 And all thy thorns against me rise,
 9 Thou putt'st my friends far off from me
 I am shut up in prison fast,
 10 My sight doth fall through grief & wo,
 Throughout the day my hands also

unto thy sight on high:
 and hearken to my cry.
 and doth in trouble dwell:
 and draweth nigh to hell,
 that in the pit do fall:
 that have no strength at all.
 from things that here remain:
 with them the which are slain,
 whom thou hast clean forgot:
 and thou regard'st them not,
 within the lowest pit,
 and in the depth of it.
 full sore on me doth lie:
 my soul to vex and try.
 and maik't them hate me sore:
 and can come forth no more.
 I call to thee, O God:
 to thee I stretch abroad.

The Second Part.

11 Dost thou unto the dead declare
 Shall dead to life again repair.
 12 Or shall thy loving-kindness, Lord,
 Or shall with them that are destroy'd,
 13 Shall they that lie in dark full low,
 Or there, shall they thy hallel know
 14 But I, O Lord, to thee always
 My prayer also e'er it be day
 15 Why dost thou, Lord, abhor my soul,
 And now, O Lord, why dost thou hide
 16 I am afflicted dying still
 Thy terrors which do work me ill,
 17 The furies of thy wrathful rage
 Thy terrors they do not assuage,
 18 All day they compass me about,
 And all at once with dreadfull great
 19 Thou sett'st far from me my friends
 Yes, and my old acquaintance all

thy wondrous works of fame?
 and praise thee for the same?
 be praised in the grave?
 thy truth her honour have?
 see all thy wonders great?
 where men all things forget?
 do cry and call apace
 shall come: before thy face.
 in pain that forsake thee:
 thy face away from me?
 from youth many a year,
 with troubled mind I bear,
 full sore upon me lie,
 but press me heavily,
 as water at the tide:
 lesser me on each side:
 and loves every one:
 out of my sight are gone,

PSALM LXXXIX. J. H.

T sing the mercies of the Lord
 And with my mouth from age to age
 2 For I have said that mercy shall
 What thou dost the heavens support.
 3 To mine elect, saith God I made
 My servant David to persuade,
 4 Thy God for ever I will say,
 And still uphold thy throne a-way,
 5 The heavens do shew with joy and mirth
 Thy faith within thy Church on earth
 6 Who with the Lord is equal then?
 Among the sons of all the gods,
 7 God in assembly of the saints
 And ever all that dwell about
 8 Lord God of hosts, in all the world
 On every side, most mighty Lord,
 9 The rage and fury of the sea
 And when the waves thereof arise,
 10 And Egypt, Lord, thou hast subdu'd,
 Yes, thou thy foes with mighty arm

my tongue shall never spare:
 thy truth I will declare.
 for evermore remain:
 thy truth appeareth plain;
 a covenant and behest:
 I swore and did promise:
 and stable it shall last:
 from age to age to last.
 thy wondrous works, O Lord:
 thy faith and truth record.
 in all the clouds abroad?
 what one is like our God?
 is greatly to be dread:
 in terror to be had.
 what one is like to thee?
 thy truth is seen to be.
 thou maik't at thy will:
 thou maik't them calm and still,
 thou hast it quite destroy'd:
 hast scatter'd all abroad.

The Second Part.

11 The heavens are thine, & still have been likewise the earth and land :
 The world, and all that is therein, then founded with thy hands :
 12 Both north and south, with east & west : we self might make and frame :
 Both Tabor mount, and Hermon hill, joyce and praise thy Name :
 13 Thine arm is strong and full of power, all might therein doth lie :
 The strength of thy right hand each hour, thou livest up on high :
 14 In righteousness and equity, thou hast thy seat and place :
 Merry and truth are still with thee, and go before thy face.
 15 That folk is blest that knows aight, the joyfull sound, O God :
 For in the favour of thy light, they walk full safe abroad :
 16 For in thy Name throughout the day, they greatly do rejoyce
 And through thy righteousness have they a pleasant fame and noise.
 17 For why? their glory, strength, and aid, in thee alone doth lie :
 And thy goodness that hath us made, shall lift our horn on high :
 18 Our strength that doth defend us well, the Lord to us doth bring :
 The holy One of Israel, he is our guide and king.
 19 Sometimes thy will unto thy salute, in visions thou didst show :
 And thus then didst thou say to them, thy mind to make them know :
 20 A man of might I have seen, your king as a guide to be :
 And set him up whom I chose, among the folk to me.

The Third Part.

21 My servant David I have found, for he doth please me well :
 And have anointed him king of my people Israel,
 22 For why? my hand is ready still, with him for to remain :
 And with mine arm also I will him strengthen and sustain,
 23 The enemies shall not oppresse, they shall him not devour :
 Nor shall the fear of wickedness, on him have any power,
 24 His foes likewise I will destroy, before his face in light,
 And those that hate him, I will slay, and strike them with my might.
 25 My truth and mercy also shall, upon him ever lie :
 And in my Name his horn shall be, and very high.
 26 His kingdom I will set to be, upon the sea and land :
 Also the running floods shall be, embrace with his right hand.
 27 He shall depend with all his heart, on me and thus shall say
 My Father and my God thou art, my rock of health and stay.
 28 As my first-born I will him take, of all on earth that springs :
 His might and honour I will raise, above all earthly kings.
 29 My mercy shall be with him still, as I my self have told :
 My faithful covenant to fulfil, my mercy I will hold,
 30 With his seed I will sustain, for ever strong and sure,
 So that his seat shall still remain, while heaven and earth endure.

The Fourth Part.

31 If that his sons forsake my law, and so begin to swerve,
 And of my judgments have no awe, nor will not them observe,
 32 Or if they do not use aight, my laws for them prepare :
 But let all my commandments light, and will them not regard :
 33 Then with the rod will I begin, their doings to amend,
 And fowle scourge them for their sin, where'er they offend :
 34 But yet my mercy and goodness, I will not take away
 From him, nor let my faithfulness, in any wise decay.
 35 But sure my covenant I will hold, with all that I have spoke :
 No word the which my lips have told, shall alter or be broke.
 36 Once sworn I by my holiness, and charge perform will I :
 With David I shall keep promise, to him I will not lie.
 37 His seed for evermore shall reign, also his throne of might
 As doth the sun, so shall remain, for ever in my light.

38 And as the moon within the chile
A faithful witness from on high,

39 But, Lord, thou dost him now reick,
Yea, thou art wroth with thine elect,

40 The covenant with thy servant made,
And down upon the ground also

For ever standeth fast
So shall his kingdom last,

and put him in great fear:
thine own anointed dear

Lord, thou hast quicke and sure:
hast cast his royal crown.

The Fifth Part.

41 Thou pluck'st his hedges up with might
Thou beatest all his bulwarks down,

42 That he is fore destroy'd and torn
And to is made a mock and scorn

43 Thou their right hand hast lifted up
And all his foes that him devour,

44 His sword-edge thou dost take away,
To him in war no victory

45 His glory thou dost also waste.
By thee is overthrow and cast

46 Thou hast cut off an made full short
And rais'd of him an ill report,

47 How long away from me, O Lord,
And shall thine anger still alway

48 O call to mind, remember then,
Why hast thou made the sons of men

49 What man is he that liveth here,
Or from the hand of hell his soul

50 Where is, O Lord, thine own goodness
Which by thy strength and uprightness

51 The great rebukes to mind I call
The railings of the people all

52 Where with, O Lord, thine enemies
The steps of thine anointed one

53 All praise be given unto thee
From this time forth for evermore,

his walls thou dost confound:
casting them to the ground,
of corners by throughout:
to all that dwell about,

that him so fore annoy:
to thou hast made to joy.
that he did his foes withstand:
thou giv'st, & upper hand.

his throne, his joy, his mirth
full low upon the earth.
his youth and joyful days,
with shame and great dispraise.

for ever wilt thou turn?
as fire consume and cure?
my time consumeth fast:
as things in vain to waste?

and death shall never see?
shall he deliver free?
to oft declar'd before,
to David thou hast sworn?

that on thy servants lie:
born in my breast have I,
blasphemed have thy Name:
they shall not be defame.

O God the Lord most high,
Amen, amen, say I.

PSAL. XC. J. H.

Thou, Lord, hast been our sure defence,
In all times past, yea so long since

54 E'er there was made mountains or hills,
From age to age and alway still

55 Thou grindest man through grief & pain
Thou unto them again dost say,

56 The lasting of a thousand years,
As yesterday it doth appear,

57 So soon as thou dost scatter them,
Even as a sleep, or like the grass,

58 Which in the morning shines full bright,
And is cut down e'er it be night,

59 For through thine anger we consume,
And of thy revant waste, O Lord,

60 The wished works that we have wrought
Our privy faith, yea, all our thought

61 For through thy wrath our days do waste
Our years consume as doth a blast,

62 The time of our shade on earth
But if we come to fourscore years,

or place of ease and rest,
as cannot be express'd.
the earth and world abroad;
for ever thou art God.

to dust or clay, and then,
I return ye sons of men.
what is it in thy sight?
or as a watch by night.

then, in their life and trade
whose beauty soon doth fade
but fadeeth suddenly;
all wither'd, dead, and dry.

our might is much decay'd:
we are full force decay'd.
thou seest before thine eye:
thy countenance doth decay.

thereof doth nought remain:
and are not call'd again.
is threescore years and ten;
our life is in revant then.

The Second Part.

11 For of this time the strength and chief we date so much upon,
Is nothing else but pain and grief,
12 What man doth know what power and what might their anger hath?
Or in his heart who dares their fear
13 Instruct us, Lord, to know and try
That so we may our hearts apply
14 A turn, O Lord, how long will thou
Shew favour to thy servants now,
15 Refresh us with thy mercy soon,
All times so long as life doth last,
16 As thou hast plagued us before,
And for the years wherein full sore
17 O let thy work and power appear,
And shew unto thy children dear
18 Lord, let thy grace and glory stand
Confirm the works we take in hand,

and we so waite are gone.

what might their anger hath?
according to thy wrath?

how long our days remain:
true wisdom to obtain.

In thy great wrath proceed?
and help them in their need.

and then most cheerfully,
in heart rejoyce will we.
now aforesaid as glad:
affliction we have had.

and on thy servants light:
thy glory and thy might,
on us thy servants this:
and prosper them to us.

PSAL. XCI. J. H.

In that while the secret place
In shadow of his mighty grace
2 Thine are my hope and my strong hold,
My God is he, in him will I

of God most high doth dwell:
at rest shall keep him with
I to the Lord will say:
my whole assurance stay.

3 He shall defend thee from the snare
And from the deadly plague and care
4 And with his wings shall cover thee,
His faith and truth thy fence shall be,

the which the huzzars hold:
whereof thou art afraid:
and keep thee safely there:
as sure as shield and spear.

5 So that thou never shalt have cause
For all the doings that he by day,
6 Nor of the plague that secretly
Nor yet of that which doth destroy,

to fear or be affrighted,
or terrors of the night:
doth walk in dark to fall:
and at noon-day doth waste.

7 Yes, at thy side as thou dost stand,
Ten thousand more at thy right hand,
8 But thou shalt see it for thy part,
According unto their desert

a thousand dead shall be:
and yet shalt thou be free.
thine eyes shall well regard,
the wicked how reward.

9 For why? O Lord, I only rest
In the rock high I put my trust,
10 No evil shall then shall mind to fear,
No plague shall ever once come near

and stay my hope on thee:
my sure defence is he.
with thee it shall go well:
the house where thou dost dwell

11 For why? unto his angels all
That fill in all thy ways they shall
12 And in their hands shall bear thee up,
So that thy foot shall never chance

with charge commanded he,
preserve and prosper thee:
shall wait on thee upon:
to dash against a stone.

13 Upon the lion thou shalt go,
And tread upon the lion young,
14 Because he sees his love on me,
And him advance, because that he

the adder still and long:
with dragonsfoot and strong.
I'll say: him by my might:
doth know my Name aright.

15 When he for help to me doth cry,
And from his grief take him will I

in answer I will give:
in glory for to live.

16 With length of years, and days of wealth
The goodness of my saving health

I will fulfil his time:
I will declare to him.

PSAL. XCII. J. H.

It is a thing both good and meet
And to thy Name, O thou most high,
2 To shew the kindness of the Lord,
And to declare his truth abroad

to praise the highest Lord:
to sing with one accord.
because a're day he light:
when it doth draw to night.

PSALM XCIII, XCIV.

Upon two-stringed instrument,
With all the mirth you can invent
For thou hast made me to enjoyce
That I have joy in heart and voice
O Lord, how glorious and how great
So deeply are thy counsels set,
The coon unwise hath not the wit
And all such fools are nothing fit,
When as the wicked at their will
And when they flourish in their ill,
Say thou art mighty, Lord most high,
In every time eternally,
Behold, O Lord, thine enemies
And all that work iniquity
To blot them, like as an unicorn,
With fresh and new prepared oyl
And of my foes before mine eyes
Of all that up against me rise,
The list shall flourish up on high
And as the cedars multiply
For they are planted in the place
Within his courts they flourish space,
And in their age much fruit shall bring
And plentifully both bud and spring
To shew that God is good and just,
Made my sock, my hope, and trust,

or lute and harp so sweet :
of instruments most meet.
Is things so wrought by thee :
thy handy works to see.
are all thy works do stout !
that none can blot them out.
this work so good to bring :
to understand this thing.
like grass do spring full fast,
they shall for ever waste,
and thou dost reign therefore
both now and evermore.
shall be destroy'd away :
shall perish and decay.
thou shalt mine horn on high
and exalted thing am I.
shall see the fall and shame :
mine eyes shall hear the same,
as palm-trees bud and blow :
in Libanus that grow.
and dwelling of our God :
and flourish all about,
both fat and well laden :
with bows and branches green,
and upright in his will :
in him there is none ill,

PSALM XCIII. J. H.

The Lord doth reign, and cleareth is
And to declare his strength likewise,
The Lord likewise the earth hath made
No might can make it move or fade,
Ere that the world was made or wrought,
Beyond all time that can be thought,
The floods, O Lord, the floods do rise,
Floods, I say did enterprise,
Yea though the storms arise in fight,
The Lord is strong and more of might,
O Lord, thy testimonies great,
Doth holiness right well become

with majesty most bright :
hath girt himself with might,
and shap'd it so sure,
at day it doth endure.
thy feet was set before :
thou hast been evermore.
they rore and make a noise
and lifted up their voice.
though seas do rage and swell :
for he on high doth dwell,
are very sure : therefore
thy house for evermore.

PSALM XCIV. J. H.

O Lord, thou dost revenge all wrong,
Since then it doth to thee belong,
Set forth thy self, for thou of right
Reward the proud and men of might
How long shall wicked men bear sway
Shall proud and wicked men away,
How long shall they with brags burst out,
Shall they rejoice that be so stout
Thy dole, O Lord, thine heritage
Against thy people they do rage
The widows which are comfortless,
Thy slay the children fatherless,
And when they take these things in hand,
Can he be God this understand ?
O folk unwise, and people rude,
Ye fools among the multitude,

vengeance belongs to thee :
decree that all may see,
the earth dost judge and guide :
according to their pride.
with lifting up their voice ?
thou triumph and rejoice ?
and proudly praise their ill ?
whose works are yet ill ?
they spoil and vex full sore :
still daily more and more.
and strangers they destroy :
and none doth put them by.
this talk they have of thee,
tush, no, he cannot see.
some knowledge now discern :
at length begin to learn.

9 The Lord which made the ear of man,
He made the eye, all things must then
10 The Lord doth all the world correct,
Shall be not then your deeds detect?

he needs of right must know
before his sight appears,
and make them understand:
how can ye scape his hand?

The Second Part.

11 The Lord doth know the thoughts of man,
And he their very thoughts doth scan,
12 But, Lord, that man is happy sure,
And through correction doth procure.

13 Whereby, he shall in quiet rest
When wicked men shall be suppress,
14 For sure the Lord will not refuse
His heritage whom he did chuse,

15 Until that judgment be decreed
That all may follow her with speed
16 But who upon my part shall stand
Or who shall rid me from their hand

17 Except the Lord had been mine aid,
My soul and life had now been laid
18 When I did say, My foot doth slide
Thy mercy, Lord, most ready was

19 When with my self I mused much,
Thou, Lord, thy goodness did me touch
20 Wilt thou accustom, Lord, thy self
Who with pretence instead of law

21 For they consult against the life
And in their counsels they are rife
22 But yet the Lord is unto me
To him I flee, because he is

23 And he shall cause their mischief all,
And in their malice they shall fall,

his heart he sees full plier:
and smiteth them but vain,
whom thou dost keep in awe
to teach him in thy law,

In time of trouble fit:
and fall into the pit,
his people for to take:
he with no time forsake,

to justice to convert:
that are of upright heart,
against the curbed train:
that wicked works maintain?

gulf recruits to quell:
almost as low as hell,
before that I could call:
to save me from the fall,

and could no comfort find:
and that did ease my mind,
with wicked men to sit:
much mischief do commit?

of righteous men and good:
to shed the guileless blood,
a sure and strong defence:
my strength and confidence,

themselves for to annoy:
our God shall them destroy.

PSAL. XCV. J. H.

O Come let us lift up our voice
In him our source of health rejoice
2 Yea, let us come before his face
In singing Psalms unto his grace

3 For why? the Lord he is no doubt
A King above all gods throughout
4 The forests of the earth so deep,
The tops of hills that are so steep,

5 The sea and waters all are his,
The earth and all that therein is,
6 Come let us bow and praise the Lord,
And kneel to him with one accord,

7 For why? he is the Lord our God,
We are his flock, he doth us feed,
8 To day if ye his voice will hear,
As ye with grudging many year

9 Whence your fathers tempted me,
My wondrous works when they did see,
10 Twice twenty years they did me grieve,
They err in heart, and not believe,

11 Whence now I swore when that my wrath
That they should never tread the path,

and sing unto the Lord:
let us with one accord:
to give him thanks and praise:
let us be glad always.

A great and mighty God,
in all the world abroad,
and corners of the land,
he hath them in his hand.

for he the same hath wrought:
his hand hath made of nought,
before him let us fall:
the which hath made us all.

for us he doth provide:
his sheep, and he our guide,
then harden not your heart:
provok'd me in desert.

my power far to prove:
yet still they would me move,
and I to them did say,
they have not known my way,
was blinded in my brain,
to enter in my rest.

PSAL. XCVI. J. H.

Sing ye with praise unto the Lord,
Sing unto him with one accord,

new songs with joy and mirth:
all people on the earth.

2 You, sing unto the Lord alway,
 Declare and shew from day to day
 3 Among the brethren all declare
 To shew his wonders do not spare
 4 For why? the Lord is much of might,
 And he is to be dread of right,
 5 For all the gods of heathen folk
 But yet our God he is the Lord
 6 All praise and honour also dwell
 Both power and might likewise excell
 7 Ascribe unto the Lord therefore,
 All might and worship evermore
 8 Ascribe unto the Lord also
 Also into his courts do go

praise ye his holy Name :
 glorification by the same.
 his honours round about :
 in all the world throughout,
 and worthy of all praise :
 above all gods always,
 and idols that will fade :
 that hath the heavens made,
 ever before his face :
 within his holy place,
 all men with one accord :
 ascribe unto the Lord,
 the glory of his Name :
 with gifts unto the same,

The Second Part.

9 Fall down and worship ye the Lord
 Let all the people of the world
 10 Tell all the world, be not afraid,
 Yes, be the earth so full that say'd
 11 And that it is the Lord alone
 To judge the nations every one
 12 The heavens shall joyfully begin,
 The sea with all that is therein
 13 The fields shall joy, and every thing
 The wood and every tree shall sing
 14 Before the presence of the Lord,
 When he shall justly judge the world,

within his temple bright :
 he fearful at his sight.
 the Lord doth reign above
 that it can never move.
 that saies with princely might,
 with equity and right.
 the earth likewise rejoyce :
 that shall come and make a noise.
 that springeth on the earth :
 with gladness and with mirth :
 and coming of his might :
 and rule his folk with right.

PSAL. XCIV. J. H.

The Lord doth reign, wherest the earth
 Also the hills with joyful mirth
 2 Both clouds and darkness likewise swell
 Yea, right and justice ever dwell
 3 Yes, fire and heat at once do burn,
 Which all his secretaries shall burn
 4 Malignant things great full bright did blaze
 Wherest the earth did look and gaze
 5 The hills I he wax did melt in light
 They first be tope that rulers might
 6 The heavens likewise declare and show
 That all the world may see and know
 7 Confusion sure shall come to such
 As to those that glory much
 8 For all the idols of the world,
 Shall feel the power of the Lord,
 9 With joy shall they hear this thing,
 For at thy judgments they will sing,
 10 For thou, O Lord, art set on high,
 And art exalted wonderfully
 11 All ye that love the Lord, do this,
 For he doth keep the souls of his
 12 And light doth shining up to the just,
 Gladness and joy likewise to them
 13 Ye righteous in the Lord rejoyce,
 And thankfully with heart and voice,

may joy with pleasant voice :
 may triumph and rejoyce,
 and round about him beat
 and bid about his seat.
 and go before his face :
 abroad in every place.
 and to the world appear :
 with dread and deadly fear.
 and presence of the Lord :
 which guideth all the world.
 his justice forth abroad,
 the glory of our God.
 as worship idols vain :
 dumb pictures to maintain.
 which they their gods do call,
 and down to him shall fall.
 and Judah shall rejoyce :
 with a most cheerful voice,
 in all the earth abroad :
 above each other god.
 hate all things that are ill :
 from such as would them spill.
 with pleasure for his part.
 that art of upright heart.
 his holiness's precious :
 be mindful of the same.

PSAL. XCVIII. J. H.

O sing ye now unto the Lord
 a new and pleasant song :
 for he hath wrought throughout the world his wonders great and strong.

1 With his right hand full of wisdom
 And gets himself the victory
 3 The Lord doth make the people know
 And also doth his justice show
 4 His grace and truth to Israel
 And all the earth hath seen right well
 5 Be glad in him with joyful voice,
 Give thanks to God, sing and rejoice
 6 Upon the harp unto him sing,
 And before the Lord our King,
 7 Yea, let the sea with all therein
 The earth likewise let it begin,
 8 And let the floods rejoice their fill,
 Yea, let the mountains and the hills,
 9 For he shall come to judge and try
 And rule the people mightily

PSAL. XCIX. J. H.

The Lord doth reign, although at it
 Yea, he on cherubims doth sit,
 2 The Lord that sitteth in flood dwell,
 Above all folk he doth excel,
 3 Let all men praise thy mighty Name,
 And let them magnifie the same,
 4 The princely power of our King
 Thou rightly rulest every thing
 5 To praise the Lord our God devise,
 And at his footstool worship him,
 6 Moses, Aaron, and Samuel,
 When they did pray he heard them well,
 7 Within the cloud he them he spake,
 To keep such law as he did make,
 8 O Lord our God, thou didst them hate,
 But their inventions punished,
 9 O praise our God and Lord therefore
 For why? our God whom we adore,

PSAL. C. J. H.

All people that on earth do dwell,
 Him serve withouten ceasing forthwell
 2 The Lord ye know is God indeed,
 We are his flock, he doth us feed,
 4 O cover them his gates with praise,
 Praise, laud, and bless his Name always,
 5 For why? the Lord our God is good,
 His truth at all times firm y doth stand,

Another of the same by J. H.

IN God the Lord be glad and light,
 2 Serve him, and come before his sight
 3 Know that the Lord our God he is,
 Not we ourselves, for we are his
 4 O go into his gates always,
 Within his courts go with his praise,
 5 For why? the goodness of the Lord
 From age to age throughout the world

PSAL. C. J. H.

Mercy will and judgement sing,
 2 O let me understand the ways
 Within my heart I'll still walk
 3 And so avoid of wicked thing

he sent his fear abroad,
 with his own arm and power.
 his living health and might;
 in all the heavens light.
 in mind he doth record:
 the goodness of the Lord,
 all people of the earth
 to him with joy and mirth,
 give thanks to him always:
 with trumpets sound his praise
 for joy both roar and swell:
 with all that therein dwell,
 and clap their hands space:
 triumph before his face.
 the world and every night:
 with justice and with right.

the people rage full sore:
 though off the world do roar,
 is high and wonderful great
 and he is not in fear.

for it is fearful sure:
 that holy is and pure,
 doth love judgement and right:
 in Jacob through thy might,
 all honour to him shew:
 that holy is, and true,
 as praise on him did call:
 and gave them answer all,
 then did they labour still
 according to his will,
 and answered them again
 which foolish were and vain,
 within his holy hill,
 is holy ever still.

(voice:
 sing to the Lord with cheerful
 come ye before him and rejoice,
 without our aid he did us make
 and for his mercy he doth us take,
 approach with joy his courts unto:
 for it is surely so to do,
 his mercy is for ever sure:
 and from age to age endure

praise him throughout the earth:
 with strings and with mirth
 laud him and keep,
 our God and Father keep,
 give thanks within the land,
 and teach his holy Name
 for evermore doth praise:
 his truth doth still remain.

O Lord God, unto what
 thou great and holy art
 with power and might
 will it bring my heart.

1 Like their words that fall away,
 4 From me shall part the downward heart,
 5 Him I'll destroy that slandereth
 The lofty heart I cannot hurt,
 6 Mine eyes shall be on them within
 In perfect way who walketh, shall
 7 I will no gullible person have
 And in my presence he shall not
 8 Betimes I will destroy even all
 That I may from Gods city cut

they shall not cleave to me:
 none evil will I see.
 his neighbours privily:
 nor him that loatheth high.)
 the land that faithful be:
 be servant unto me.
 within my house to dwell:
 remain that lies doth tell.
 the wicked of the land:
 the wicked workers hand.

P S A L. CIL N.

Hear thou my prayer, O Lord, and let
 1 In time of trouble do not hide
 2 Incline thine ear to me, make haste
 For as the smoke doth fade, so do
 4 And as an hearth my bones are burnt,
 And withers like the grass, that I
 5 By reason of my growling voice
 6 As pelican in wilderness,
 And as an owl he doth sit,
 7 I watch, and as a sparrow on
 8 Lo, daily in reproachful wife
 And them that do against me rage,
 9 Surely with ashes as with bread,
 And mingled have my drink with tears
 10 Because of thy discipline, Lord,
 For thou hast lifted me aloft,
 11 The days wherein I pass my life,
 And I am with'ed like the grass
 12 But thou, O Lord, for ever doth
 And thy remembrance ever doth

my cry come unto thee:
 thy face away from me,
 to hear me when I call:
 my days consume as fall.
 my heart is smitten dead,
 forget to eat my bread.
 my bones cleave to my skin:
 such case now am I in.
 lo, I am such as one:
 the house-top shall I see.
 my foes they do me from:
 against me they have sworn.
 my hunger I have fill'd:
 that from mine eyes distill'd
 thy wrath and thy disdain:
 and cast me down again.
 as like the fleeting shade:
 that soon away doth fade.
 remain in heavy place:
 abide from past to pace.

The Second Part.

13 Thou wilt smile, and mercy thou
 14 For in the very stones thereof
 And on the dust thereof they have
 15 Then shall the heathen people fear
 And all the kings on earth shall dread
 16 Then when the Lord the mighty God
 And then when he most nobly in
 17 To pray'rs of the poor desolate
 When he shall not disdain unto
 18 This shall be written for the age
 The people that are yet unborn,
 19 From his high sanctuary he
 And out of heav'n most high he hath
 20 Fear of the mourning captive he
 And that he might deliver those
 21 That they in Zion may declare
 And in Jerusalem for ever
 22 Then when the people of the land
 Shall be assembled to perform

20 Lion wilt extend:
 for ever he come to end.
 thy servants do delight:
 compassion in their sight.
 the Lords most holy Name:
 thy glory and thy fame,
 again shall lion roar:
 his glory shall appear,
 when he himself shall hear:
 their pray'rs for to attend.
 that alters shall succeed
 the Lords name shall spread.
 hath looked down below:
 beheld the earth also,
 might hear the woful cry:
 that were condemn'd to die.
 the Lords most holy Name:
 the prayer of the lame:
 and kingdoms with accord
 their service to the Lord.

The Third Part.

23 My former force of strength he hath
 And never he did cut my days:
 24 My God, in midst of all my days
 Thy years endure eternally.

abated in the way:
 thou I persecute did say,
 now take me not away:
 and never do decay.

24 Thou the foundations of the earth
The heavens also, they are the work
25 They all shall perish and decay,
And they shall all in time wax old

27 Thou as a garment shalt them change
But thou dost still abide the same,
28 The children of thy servants shall
And in thy sight their happy feed

before all time hast laid (made,
which thine own hands have
but thou remainest still:
even as a garment will.

and changed shall they be:
thy years do never fail,
continually endure:
for ever shall stand fast.

PSAL. CIII. T. S.

MY soul give land unto the Lord,
And all the secrets of my heart.
2 Give thanks to God for all his gifts,
And sucky not his benefits

3 That gave thee pardon for thy faults,
From all thy weak and frail disease,
4 That did redeem thy life from death:
His mercy and compassion both

5 That fill'd with goodness thy desire,
Like as the eagle casts her bill,
6 The Lord with justice doth repay
So that their fullings and their wrongs

7 His ways and his commandments all
His counsels and his valiant acts
The Lord is kind and merciful
The slowest to conceive a wrath,

9 He chides not us continually,
Nor keeps our faults in memory,
10 Not yet according to our sins
And after our iniquities

11 But as the space is wondrous great
So is his goodness much more large
12 God doth remove our sins from us,
As far as the morning is

my spirit do the same:
praise ye his holy Name,
then see thy self to kind:
so slip out of thy mind.

and thee restor'd again,
and heal'd thee of thy pain,
from which thou couldst not free
he did extend to thee.

and did praise thy youth:
whereby her age renew'd,
all such as be oppress'd:
are turned to the best.

to Moses he did show:
the Israelites did know,
when sinners do him grieve:
and readiest to forgive.

though we be full of sin:
for all our sinful life,
the Lord doth us regard:
he doth us not reward.

*twixt earth and heav'n above:
to them that do him love,
and our offences all,
still distant from his fall.

The Second Part.

13 And look what pity parents dear
Lies pity beareth God to such
14 The Lord that made us knows our shape
How weak and frail our nature is,

15 And how the time of mortal men
Or like the flower right fair in field,
16 Whose glory and beauty stormy winds
And make that after their assaults

17 But yet the goodness of the Lord
Their childrens children do receive
18 I mean which keep his covenant
And not forget to do the thing

19 The heavens most high are made the seat
And by his power imperial
20 Ye angels which are great in power,
Which to obey and do his will

21 Ye noble hosts and ministers,
Whose ready are to execute
22 Yea, all his works in every place,
My thankful heart, my mind and soul,

unto their children bear:
as worship him in fear,
our mould and fashion past:
and how we are but dust.

is like the with'ring bay:
that fades full soon away,
do utter disgrace:
such blossoms have no place,

with his shall ever stand:
his righteousness of hand,
with all their whole desire:
that he doth them reward

and footstool of the Lord:
he governs all the world,
praise ye and bless the Lord:
immediately accord.

could not to land him still:
his pleasure and his will,
praise ye his holy Name:
praise ye also the same.

PSAL. CIV. W. K.

MY soul praise the Lord.
O Lord our great God,

Speak good of his Name,
how dost thou appear,

PSALM CIV.

So passing in glory.
Honour and majesty

3 With light as a robe,
Whereby all the earth
The heavens in such sort
That it to a curtain

4 His chamber-beams lie
Which as his chariots,
And there with much saltitish
Upon the wings riding

5 He maketh his spirits
And lightnings to leave
His will to accomplish
To save or consume things,

6 He groundeth the earth
That it once to move
The deep a fair covering
Which by his own nature

7 But at thy rebuke
And so give due place
At thy voice of thunder
That is their great raging

8 The mountains still high
If thou do but speak,
So likewise the valleys
Where thou them appointed

9 Their bounds thou hast set
So that in their rage
For God hath appointed
The earth to destroy more,

that great is thy fame?
Is there none most clear.

thou hast thy self clad,
thy greatness may see:
thou also hast spread,
compared may be.

in the clouds full fare,
are made him to beat:
his course doth endure,
of winds in the air.

as heralds to go:
we see also great:
they run to and fro,
as seemeth him best.

so firmly and fast,
none shall have such power,
for it made them fast:
the hills would devour,

the waters do flow:
thy word to obey.
so fearful they be,
they haste soon away.

they then up ascend:
thy word they fulfil.
most quickly descend,
remain they do still.

how far they shall run:
not that pass they can:
they shall not return
which made was for man.

The Secret Part.

10 He frameth the springs
Which do run full swift
11 Where both the wild asses
And herds of the mountains;

12 By their pleasant springs
The fowls of the air
Who moved by nature
Among the green branches

13 The mountains to moist
The earth with his works

14 So as the heare cattel
But grass doth provide them,

15 Yes, bread, wine, and oyl
his fruit to refresh.

16 The cedars of Liban
Which trees he doth nourish

17 In these may birds build
In fir-trees the fowls

18 The high hills are fountains
Also the rock stony

19 The moon then is set
The days from the nights
And by the descending
The cold from heat away

20 When darkness doth come
Then cry forth do all

to strong streams or lakes,
among the huge hills:
their thirst oft times slake,
thenceof drink their fill.

of fountains full fair,
abide shall and dwell:
so long have and there,
their songs shall excel.

the clouds he doth stir:
is who they repeat,
he doth not refuse:
and herb for man great.

be made for man's sake,
and heart to make strong.
this great Lord did make:
that grow up so long.

and make there their nests:
remain and abide.
for wild goats to rest:
for conies to hide.

her fowls to run:
thereby to discern,
also of the sun,
thereby we do learn.

by Gods will and power,
the heads of the world.

PSALM CV.

21 The lions rage roaring
But yet it is thou, Lord,
22 As soon as the sun
To couch in their den,
23 That man to his work may,
Till night come and call him

their prey to devour;
which giveth them food;
Is up, they arise:
then are they full slain;
as right doth require,
to take rest again.

The Third Part.

24 How sundry, O Lord,
With wisdom full great
So that the whole world
And as for thy riches,
25 So is the great sea,
Where things that creep swarm,
26 There mighty ships fall,
The whale huge and monstrous
27 All things on thee wait,
And thou in due time
28 Now when it doth please thee
They gather full gladly

Then openst thy hand,
That they with good things
29 But sore are they troubled
For if thou their breath take

30 Again, when thy Spirit
All things to appoint,
Then are they created
And doct by thy goodness

31 The praise of the Lord
Whom may in his works
32 His look can the earth make
And likewise the mountains

33 Ye this Lord and God
So long as I live.

34 Then am I most certain
I will rejoyce in him.

35 The sinners, O Lord,
Also the perversé,
But as for my soul now,
And say with the faithful,

are all thy works found;
they are indeed wrought;
of thy praise doth sound:
they pass all mens thought,
which large is and broad,
and beasts of each sort.
and some lie at rede:
these also doth sport.

thou dost them relieve:
full well dost them feed.
the faine for to give,
those things which they need;

and they find such grace,
we filled we see.
if thou turn thy face:
vile dost thou they be.

from thee doth proceed
and what should ensue:
as thou hast decreed:
the dry earth renew.

for ever shall last,
by right well rejoyce,
so tremble full fast,
so smother at his voice.

sing will I always:
my God praise will I.
my words shall him please:
to him will I cry.

continue in thine ire:
them root out with shame:
let it still suffice,
Praise ye the Lords Name;

PSAL. CV. N.

Give praise unto God the Lord,
Among the people all declare
2 Sing joyfully unto the Lord,
And talk of all his wondrous works

3 In honour of his holy Name
And let the heart also be glad
4 Seek ye the Lord, and seek the strength
Seek his face continually,

5 The wondrous works which he hath done
Let not the judgments of his mouth

6 Ye that of faithful Abraham
Ye his seld, the children that

7 For why? his benison that is
And his most righteous judgments are

8 His promise and his covenant
He hath remembered evermore

and call upon his Name:
his works to spread his fame,
yes, sing unto him praise:
that he hath wrought always,

rejoyce with one accord:
of them that seek the Lord,
of his eternal might:
and goodness of his sight.

keep still in mindful heart:
one of your mind depart:
his servants are the good:
as Jacob do proceed.

the mighty Lord our God:
through all the earth abroad,
which he hath made to his,
so thousands of degrees.

PSALM CV.

The Second Part.

9 The covenant which he hath made
And faithful oath which he hath sworn
10 And did appoint it for a law,
And for eternal covenant
11 When thus he said, Lo, I to you
The lot of your inheritance,
12 Although their number at that time
Was very small, and in that land
13 While yet they walk from land to land
And while from sundry kingdoms they
14 Yet wrong at one oppressors hand
But even the great and mighty kings
15 And thus he said, Touch ye not those
Nor do the prophets any harm
16 Me call'd a dearth upon the land,
But yet against the time of need

with Abram long ago
to Isaac also:
that Jacob should obey
to Israel alway.
all Canaan land will give,
wherin your seed shall live.
did very small appear
they then but strangers were,
without a fine abode.
did wander all abroad.
he suffered them to take:
reproved for their sake.
that miscreant be:
that do certain to me
of Isaac deliver'd the store:
did send a sign before.

The Third Part.

17 Even Joseph which had once been sold
Whose feet they hurt in stocks, whose soul
18 Until the time came when his cause
The mighty word of God the Lord
19 The king sent and deliver'd him
20 The ruler of the people thence
21 And over all his house he made
And of his fidelity made him have
22 That he might to his will instruct
And wisdom teach his servants
23 Then into the Egyptian land
And Jacob in the land of Ham
24 His people he exceedingly
And over all their enemies
25 Whose heart burneth that with hate
And did his servants wrongfully

so live a slave in so:
the Irons pierc'd his
was known secretly,
his faithful oath did try.
from prison where he was:
did freely let him pass.
him Lord, to bear the sway:
the rule and all the day.
the palace of the land:
rightly to understand.
came Israel also:
did follow to and fro.
in bondage made us flow:
in strength he made them grow,
they did his people rout:
abuse with false deceit.

The Fourth Part.

26 His faithful servant Moses then,
His aid command to go to them,
27 His wonderful and mighty signs
And wonders in the land of Ham.
28 Darkness he sent and made it dark
And his commission and his word
29 He turn'd their waters into blood,
30 Their land he brought frogs up in the place
31 He spake and at their voice there came
And all the quails of their land
32 He gave them cold and Rony hail
And fiery flames within their land
33 He smote their vines and all the trees
And all the trees within their coast,
34 He smote, then caterpillars did
Eating the grass in all their land,

and Aaron whom he chose,
his message to disclose,
among them he did show:
then did they work also.
in stead of brighter day:
they did not disobey.
and did their sin day:
where their king Pharaoh lay.
great flocks of wildfowl there
were fill'd with crawling lice.
instead of milder tale:
he sent unto their pain.
whereas their figs did grow:
also did overthrow,
and grasshoppers abound:
and fruit of all their ground.

The Fifth Part.

35 The first-begotten in their land,
From the beginning and first fruit
36 With gold and silver caused them
And in the number of their tribes
37 Egypt was glad and joyful then
At the number and the fear of them.

with death did likewise strike:
of all their strength and might,
from Egypt land to pass:
no man was there.
when they did their trust:
was fill'd up all their heart.

39 To drive them from the parching heat
 And for he sent to give them light
 40 They asked, and he caused quails
 And fully with the bread of heaven
 41 He opened the fleshy sack,
 And to the dry and parched ground
 42 For of his holy covenant he
 Which to his servant Abraham
 43 He brought his people forth with mirth,
 Out of the cruel land where they
 44 And of the bracken men he gave
 The labours of the people did
 45 That they his holy statutes might
 And faithfully obey his laws.

A cloud he did display:
 When night had hid the day
 to rain at their request:
 their hunger he repress,
 and waters gushed out:
 like rivers ran about.
 was mindful evermore:
 he plighted long before,
 and his elect with joy,
 had liv'd in great annoy.
 to them the fruitful lands:
 they take into their hands,
 o'ercome for evermore
 Praise ye the Lord therefore,

PSAL CXL N.

Praise ye the Lord, for he is good,
 1 Who can express his noble acts,
 3 They blessed are that judgment keep,
 4 With favour of thy people Lord,
 And with thy saving health, O Lord,
 5 That I the great felicity
 And with thy people's joy I may
 And may with thine inheritance
 6 Both we and our forefathers all
 We have committed wickedness,
 7 The wonders great which thou, O Lord
 Our fathers though they saw them all,
 Nor they thy mighty multitude
 But at the sea, yea, the Red Sea,
 8 Nevertheless he saved them
 That he might make his power known,
 9 The sea for he did them deliver,
 And as in wilderness, so through
 10 He sav'd them from the cruel hand,
 And from their enemies he did

his mercy lasts alway:
 or all his praise display?
 and justly do alway
 remember me, I pray.
 vouchsafe to visit me:
 of thine elect may see:
 a joyful mind possess:
 a cheerful heart express.
 have sinned every one:
 and very lewdly done.
 hath done in Egypt land,
 yet did not understand:
 did keep in thankful mind:
 rebellious most unkind.
 for honour of his Name:
 and spread abroad his name,
 and forthwith it ward'n'd:
 the deep he did them guide,
 of their desperate foe,
 deliver them also.

The Second Part.

11 The waves did them overwhelm,
 12 Then they believ'd his word, and praise
 13 But very soon unthankfully
 And for his counsel and his will
 14 But sinned in the wilderness
 And in the desert tempted God,
 15 Who then their wanton mind's device
 But wasting leaveth them withall
 16 Then when they lodged in their tents,
 Aaron the holy of the Lord
 17 Therefore the earth did open wide,
 And all Abime's company
 18 In their assembly kindled was
 And wasting flame did then burn up
 19 Upon the hill of Moriah they
 And there the molten image they
 20 Then to the likeness of a calf
 They turned with their glory, and
 21 And God their only Saviour
 Which many great and mighty things

not one was left alive:
 in song they did him give.
 his works they soon forgot:
 they did neglect to wait:
 with food and greedy lust:
 the stay of all their trust
 did suffer them to have:
 in their own hands to save.
 at Meke they did grudge:
 they also envied much.
 and Nathan did decree:
 did cover in that hour.
 a hot consuming fire
 the wicked in his ire
 an idol-worship did smite:
 did worship of the same,
 which made him the gods,
 their houses did destroy.
 in Egypt and in Canaan

The Third Part.

22 And in the land of Ham for them
 And by the Red sea dreadful things
 23 Therefore because they scorn'd themselves
 To bring destruction on them all
 Had not his chosen Moſes ſtood
 To turn away his wrath, left he
 24 They did deſpiſe the pleaſant land
 Yea, and the words that he had ſpoke
 25 But in their tents with grudging heart
 Nor to the voice of God the Lord
 26 Therefore againſt them liſted he
 Them to deſtroy in wilderneſs
 27 And to deſtroy their ſeed among
 And through the kingdoms of the world
 28 To Baal-peor they did joyn
 The facrifices of the dead
 29 Thus they with their inventions
 And in his ſore entindled wrath
 30 But Pharaoh ſtood up with real
 And judgment he did execute,

moſt wondrous works had done
 performed long ago.
 forgetful and unkind,
 he purpoſ'd in his mind:
 before him in the way,
 ſhould them deſtroy and ſlay,
 that he to them did give,
 they did as whit believe.
 they wickedly repli'd,
 did give an heath'nish mind.
 his ſtrong revenging hand,
 e're they ſhould ſee the land;
 the nations with his rod,
 to ſcatter them abroad.
 themſelves moſt wickedly;
 eating moſt greedily.
 his anger did provoke:
 the plague upon them broke,
 the ſinners vile to ſay:
 and then the plague did ſlay,

The Fourth Part.

31 It was imputed unto him
 And from thenceforth ſo counted he
 32 At waters called Meribah
 Yea, ſo far forth, that Moſes then
 33 Becauſe they vent his ſpirit ſo,
 His lips ſpoke unadviſedly,
 34 Not as the Lord commanded them,
 35 But war among the heathen miſt,
 36 They did their idols ſerve, which was
 37 To ſeek their ſons and daughters they
 38 Yea, with naked and murder'ing knife
 Yea, their own ſons and daughters blood
 Whom they to Canaan bore them
 And ſo with blood of innocents
 39 Thus were they ſtained with the works
 And with their own inventions
 40 Therefore againſt his people was
 And even his own inheritance
 41 Into the hands of heathen men
 And made their ſons their lords, whom they were forced to obey,

for righteouſneſs that day:
 from race to race alway,
 they did him angry make:
 was puniſh for their ſake:
 that in impatient heat
 his fervour was ſo great.
 did they the people ſay:
 and leav'd their wicked way:
 their robes and decry:
 did offer up and ſay.
 the guiltleſs blood they ſpill:
 without all cauſe of guilt.
 off'nd with wicked hand:
 deſoil'd was the land.
 of their own filthy way:
 a whoring woad alway.
 his anger kindled ſore:
 he did abide therefore.
 he gave them for a prey,
 they were forced to obey,

The Fifth Part.

42 Yea, and their hateful enemies
 And they were humbly made to ſtoop
 43 Full oftentimes from ſhrill had he
 But with their counſels they to wrath
 Therefore they by their wickedneſs
 44 Yet when he ſaw them in diſtreſs,
 45 He call'd to mind his covenant
 And by his mercies multitude
 46 And favour he them made to ſee
 That led them captive from their land,
 47 Save us, O Lord, that art our God,
 And from among the heathen ſet,
 48 That we may triumph and rejoyce
 That we may glory in thy name

oppreſs them in the land:
 as ſubjects to their hand.
 deliver'd them beſore:
 provok'd him evermore.
 were brought full low to lie:
 he hearken'd to their cry.
 which he to them had ſworn:
 repented him therefore.
 before the ſight of thoſe
 though they had been their foes)
 ſave us, O Lord, we pray:
 Lord, gather us again.
 in thy moſt holy Name:
 and ſounding of thy name

20 The Lord the God of Israel
Let all the people say, Amen.

Psalm 136:1-6
Praise ye the Lord continually

PSAL. CIV. W. K.

Give thanks unto the Lord our God,
And that his mercy hath no end
2 Such as the Lord redeemed hath,
And shew how they from foes were freed,
3 He gath'ed them forth of the lands
From east to west, from north to south
4 They wandered in the wilderness,
And found no city where to dwell,
5 Whole thick and hunger was so great
That faintness them assaulted, and
6 Then did they cry in their distress
Who did remove their troublous state,
7 And by that way which was most right
That they might to their city go,
8 Let men therefore before the Lord
And shew the wonders that he doth
9 For he their empty souls sustain'd,
Their hungry souls with goodness fed,
10 Such as do dwell in darkness deep
Fast bound to bear such troublous storms

for gracious is he:
all mortal men may see.
with thanks shall praise his name;
and how he wrought the same.
that say so far about:
his hand did find them out.
and strayed from the way:
that serve might for their stay,
in those deserts so void:
their souls greatly annoy'd.
unto the Lord for aid:
according as they pray'd.
he led them like a guide:
and there also abide.
confess his goodness there:
before the sons of men.
whom thirst had made to fail:
and heard their sad complaint.
where they on death do wait:
as men chains do thrust.

The Second Part.

11 Because against the woe of God
Esteeming light his counsels high,
12 But when he humbled them till low,
And none was found that could them help,
13 Then did they cry in their distress
Who did remove their troublous state
14 For he from darkness brought them out,
Burling with sin the iron bands
15 Let men therefore before the Lord
And shew the wonders that he doth
16 For he threw down the gates of brass,
The iron bars in sunder brake,
17 The foolish folk great plagues do feel,
And for their great transgression
18 Their soul abhor'd all sorts of meat,
Whereby death had them almost brought
19 Then did they cry in their distress
Who did remove their troublous state,
20 For then he sent to them his word,
And brought them from those dangers deep

they proudly did rebel:
which do so far excel.
they then fell down with grief:
or give them some relief.
unto the Lord for aid:
according as they pray'd.
and from death's dreadful shade:
which then before did lade,
confess his kindness then:
before the sons of men.
with strong and mighty hand:
nothing could him withstand
by reason of their sin:
which they continue in.
so which they could have:
unto the very grave.
unto the Lord for aid:
according as they pray'd.
which health did soon restore:
whom then they were before.

The Third Part.

21 Let men therefore before the Lord
And shew the wonders that he doth
22 And let them offer sacrifices
And speak of all his wondrous works
23 Such as in Alps and brittle rocks
Their merchandise through frosty floods
24 Those men are forced to behold
And in the dangerous deep the same,
25 For as his word the flowing wind
And strength of the furies is,

confess his kindness then:
before the sons of men.
be him most thankfully:
with gladness and with joy.
Into the fire descend:
to compass and to end:
the Lords work what they see
most marvellous they see.
with fire and rage,
that might can them all range.
25 Thus

26 Then can they stand up so high,
And plunging down the depth will
27 And like a drunkard in and fro
As men who had their reason lost.
28 Then did they cry in their distress,
Who did remove their righteous state
29 For with his word the Lord doth make
So that the waves from their great rage
30 Thence they glad when rest is come,
And so the haven by him are brought.

the winds they from the gills;
the waves continue with pain,
And thus now these they see,
And had no cause to shew
And the Lord for aid
according as they pray'd.
the winds seeme to cease;
are brought to rest and peace,
which they so much did crave;
which they so faine would have.

The Fourth Part.

31 Let men therefore before the Lord
And shew the wonders that he doth
32 Let them in possession of the folk
And where the giants do consent.
33 The wilderness he often makes
And water springs he often turns
34 A fruitful land with pleasures deckt
When on their fies that dwell therein
35 Again the wilderness full ride
With pleasant springs of waters clear,
36 Wherein fies hungry fowls are set
That they a prey may them build
37 That they may sow their pleasant land
To yield them fruits of such increase,
38 They multiply exceedingly,
Who also make the beasts increase
39 But when the faithful are brought low,
Diminishing through many plagues
40 Then doth he princes bring to shame
And likewise raised them to ease
41 But yet the poor he raiseth up
And oft times doth his train augment
42 The righteous shall behold this sight,
Whence the wicked and perverse
43 But who is will that now shall well
For certainly such shall perceive

confer his blessings them,
before the loss of men,
wherein shall each his name;
there let them do the same.
with waters replenish'd
to dry and parched ground,
full rivers shall he make;
he shall full vengeance take;
he maketh fruit to bear,
though none before were there,
as he doth richly shew
to dwell in for their use.
and vineyards also plant,
that they may have no want,
the Lord doth bless them so;
in number great to grow.
by compassions stout,
that comfort them about,
which did them from oppression
within the wilderness
out of his troubles deep;
such like words of hope
and also much joyous
with grief shall sing their voice,
he may such things reveal;
the blessing of the Lord.

PSAL. CVIII. J. H.

O God, my heart prepared is,
I will advance my voice in song,
Awake my viol and my harp
And in the morning I my fall
3 By me among the people, Lord,
And I among the heathen folk
4 Because thy mercy doth ascend
All thy truth doth reach the clouds
5 Above the starry heavens high
Display likewise upon the earth
6 That thy dearly belov'd may
Help, O my God, with thy right hand
7 God in his holiness hath spoke,
Sichem I will divide and mete
8 And Gilead shall be mine own,
My head-strenght Ephraim, and law,
9 Heave my wash-pot, and my shoe
Upon the foot of Palatium

my tongue is likewise to
that I thy praise may show.
sweet melody to do
right early will awake.
Still praised shalt thou be
will praise sing to thee
above the heavens high
within the lofty sky.
exalt thy self, O God;
thy glory all abroad
be set at liberty,
and hasten unto me.
wherefore my joys abound;
the vale of Succoth ground.
Manasse mine shall be;
shall Judah give to me.
on Edom will I throw
in triumph will I go.

To Who

10 Who in the City Gates shall be
Also by whom to Silence shall

11 Is it not thou, O Lord, which hast
And thou also, which with our heads
12 Give us, O Lord, thy saving aid
For all the help of man is vain.

13 Through God we shall do valiant acts
He shall subdue our enemies.

PSALM CXLV.

IN speechless silence do not hold,
1 Even thou, O Lord, because thou art
2 The wicked and the godless in words,
And they with false and lying tongues

3 They did raise me round about
Without all fault of my desert
4 For my good will they hated my foes
5 My good will in, my wickedness

6 Set thou the wicked over him
At his right hand, Lord, suffer thou
7 When he is judged, let him then
And let the judge that he hath made

8 Few be his days, his charge also
9 His children let be fatherless
10 Let his off-spring be vagabonds,
In places desolate and waste.

11 Let covetous wickedness
And let the stranger steal the fruit
12 Let there be none to pity him,
That on his children fatherless

THE SECOND PART.

13 Let his posterity be gone
From earth and memory to the age
14 Let not his fathers wickedness
And never let his mother die of it

15 But is the goodness of the Lord,
That show the earth their mercy
16 Since mercy he forgot to show,
The troubled mind had thought to say

17 As he did curse love, it shall
And as he did not blessing to e,
18 As he with cursing curs'd himself
Enter his bowels, and then say

19 As he said, if he be righteous
And as I said, where with he
20 Let this be the reward from God,
Yea, and of those that evil speak

21 But thou, O Lord, that art my God,
Deliver me for thy Names sake,
22 Because in depth of great distress
Also within my pains breast,

THE THIRD PART.

23 Even so do I depart away,
And as the grasshopper, so I
24 With fasting long from needful food
And all the fatness of my flesh

25 And I also a vile reproach
And they that did upon me look,
26 Therefore, O God my Saviour,
According to thy mercies give,

leader and guide as man
cheer'd shall I be?

And in darkness quiet?
durst not go forth to fight?
with troubles do I fall;
and can no whit avail

and worthy of renown:
yes, he shall tread them down

O God, thy tongue always;
the God of all my pains,
on me disclosest he,
have spoken unto me.

with words of hateful spite
against me they did fight,
then I began to cry,
with hate they did repay

to have the upper hand;
his hatred for to stand,
condemned be therefore;
be turned into sin

let them another wife;
his wife a widow make
and ever beg their bread;
let them seek to be fed.

get all his goods in store;
of all his toil before,
let these be none at all,
will let their mercy fail.

destroy'd and never brand;
that I shall succeed,
from Gods remembrance fall;
be done away at all

let them the next day
I may call them away,
but did pursue with light
the world's heated wight

happen unto him so:
far from him it shall go,
so it like water shall
into his house shall fall

to cover him withal:
always be guide, shall
of him that is my foe;
against my soul also

deal graciously with me;
for great thy mercies be
I needy am and poor:
my heart is vexed sore

as stalk declining shades;
am shaken off a side,
my knees and shins are
is gone with grief and care,

so thou art made to be;
did turn their heads at me,
mine did and honour be:
have and shall, a die

27 And they shall know thereby, that this
And that thou that hast it done,
28 Although they came with spite, yet shall
When they arise up, and come to shame,
29 Let them with shame be clothed all,
And with confusion, as I think
30 But greatly I will with my mouth
And I among the multitude
31 For he with help at his right hand
To save him from the man that would

is thy most mighty hand,
O my well loved Son,
that shall be with living voice;
thy servant shall rejoice,
that are mine enemies,
be covered with shame:
give thanks unto the Lord:
his praise shall record:
shall stand the poor man by,
condemn his soul in due.

PSALM CX. N.

The Lord, did say unto my Lord,
Till I have made thy foes a stool
2 The Lord shall out of Zion send
Amidst thy mortal foes be thou
3 And in the day on which thy reign
Then hereby free will of Kings shall
Yes, with an holy worshipping,
Thy births dew is the dew that doth
4 The Lord hath sworn, and never will
By th' order of Melechlech,
5 The Lord thy God on thy right hand
Shall wound for thee the hateful Kings
6 The Heavens he shall judge, and fill
And over divers countries shall
7 And he shall drink out of the brook
Wherefore he shall lift up on high

fix thou on my right hand,
wherein thy foes shall stand,
the strength of thy might:
O thou that art my King,
and power they shall see:
the people shall then
then shall they offer all
from words of mourning fall,
repent what they have said;
then let a praise be sung,
that God shall be thy King,
upon his watchful day,
the place with voices shall:
for he shall be the God,
that shall be in the water, and
his royal law shall they,
O thou that art my King.

PSALM CX. N.

With heart I do ascribe,
In presence of the just,
2 For great his works are known,
As do him love and trust
3 His works are glorious,
It doth endure for ever,
4 His wondrous works be told,
His mercy shall endure
5 Such as to him love bear,
He hath up for them said:
For this they shall well find,
And keep them as he said,
6 For he did not disdain,
By lightnings and by thunders;
When he the heavens made
Where they behold his wonders.
7 Of all his works enquire
Whereto his statutes tend:
8 They are decreed sure,
Which equity doth end.
Redemption he gave,
9 And hath also required,
His promise not to fail,
His holy Name be feared.
10 Who with heart shall praise
The Lord fear and obey:
Such as his laws do keep
His praise shall last alway.

To praise and laud the Lord,
To praise him in his strength,
Also his righteousness
We did wonder shall,
A pardon shall he give,
He will them have in mind,
His works shall be made known,
His glory shall be seen,
Both his strength and truth,
For ever to endure,
His people he to save,
But always to prevail,
True wisdom shall attain,
Still knowledge shall be deep.

PSALM CXII. W. E.

The man (speak that God doth hear, And the Lord shall be his God:
2 His seed on earth God will appear, And shall be a name for evermore:
3 His righteousness shall be his seed, His righteousness shall be his seed.

PSALM CXIII. W. W. C.

- 4 His name is exalted above all,
Compassion is in his eyes.
5 Yes, every morning shall he be
And surely he shall never fail.
6 New tidings in his word shall,
His heart is in the Lord his God.
7 His heart is in the Lord his God,
For he shall see his face down cast.
8 He did work for the poor provide,
And his estate with praise abide,
10 Yes, from this time forth shall they
And so consume and melt away.

PSALM CXIII. W. W. C.

- Y** children, praise ye the Lord,
1 Ye shall be blessed all his Name,
3 Who from the rising of the sun,
It is to be praised with great fame.
4 The Lord shall appear in the temple;
Above the heavens high he be.
5 With God the Lord who may compare,
Of such great power and force is he.
6 He doth shaft himself we know,
And as in heaven above.
7 The needy out of dust to draw,
His only mercy did him move.
8 And to him in high degree
That rule the world with great fame.
9 The heathen shall come to hear,
Therefore praise ye his holy Name.

PSALM CXIV. W. W. C.

- W**hen Israel by God's command
And Jacob's sons the strangers left,
2 In Judah God his glory shew'd,
So did the Israelites adore.
3 The sea it saw, and suddenly
The roaring waves of Jordan flood
4 As rams afraid, the mountains skip,
And as the silver-scaled lambs.
5 What ailed thee, O sea, that thou,
Revolving waves of Jordan flood,
6 Ye mountains, even as rams afraid,
Why did ye tremble, silver-scaled lambs,
7 O earth, couldst thou the Sovereign Lord,
Before the face of Jacob's God?
8 I mean the God, which from hard rocks
And from the flint did forth send
from Pharaoh's land was sent;
and in the same train went:
his holiness most bright:
his kingdom, power, and might,
as all earth did see:
gave back immediately.
their strength did them forsake;
their tops did beat and shake.
So suddenly didst see?
why turn'd ye so swiftly?
why did your strength to quake?
for his quiver and quaker
and dread his mighty hand:
fear ye both sea and land.
doth strength flee in to sport:
fountains of waters clear.

PSALM CXV. W. W. C.

- N**ot unto us, Lord, nor to us,
Seth for thy mercy and thy truth
2 Why shall the heathen scorn us say,
3 Our God he is in heaven, and what
4 Their idols silver are and gold,
5 They have a mouth and do not speak;
6 And they have ears, yet hear not;
Not shall they prosper have.
7 And thank they have, but shall not,
8 They shall be silent, yet through the same
9 O Lord, our God, our Lord,
let us thy Name give praise,
that are in thee always.
where is their God, become?
he will'd, that hath he done,
works of men's hands they be;
and yet shall do us see,
but do not say at all:
but not so small withal.
and fear, but cannot go,
they make as sound a blow
and their words shall they say,
thy help and shield is he.

PSALM CXVI, CXVII, CXVIII.

10 O Azazel house, trust in the Lord,
11 Ye that do fear him, trust in him,
12 The Lord hath mindful been of us,
On Israel and on Azazel house

13 Them that be fearful of the Lord,
Yea, he will bless them every one,
14 To you alway the living Lord
And also to the children that

15 Ye are the blessed of the Lord,
Which both the heav'n & earth did make,
16 The heav'n's, yea, the highest heav'n's
The earth unto the sons of men

17 They that be dead do not with praise
Nor any that into the place
18 But we will praise the Lord our God,
The only worthy is of praise,

that still defendeth thee;
your sure defence is he,
and will us bless also:
his blessings he will show.

the Lord will bless them all:
the great and also small,
will multiply his grace:
shall follow of your race.

even of the Lord in a high:
and fix immovably,
belong unto the Lord:
he gave of thee second,

set forth the Lord's renown:
offence do go down,
bestreath for ever ye:
praise ye the Lord therefore,

PSALM CXVI. N.

I Love the Lord, because my voice
a I'll ever call on him, because
3 Even when the furies of cruel death
When pains of hell me caught, and when

4 Upon the Name of God my Lord,
Deliver thou my soul, O Lord,
5 The Lord is very merciful,
And in our God compassion

6 The Lord in safety doth preserve
I was in woful misery,
7 And now my soul, since thou art safe,
For largely, lo, the Lord to thee

8 Because thou hast delivered
My shoflaced eyes from mournful tears,
9 Before the Lord I in the land
10 I did believe, therefore I spake,

and prayer heard hath he:
he bow'd his ear to me,
about beset me round:
I we and sorrow found:

then did I call, and cry,
I do thee humbly pray,
and just he is also:
doth plentifully give

all these that singe be:
and he deliver'd me,
return unto thy rest:
his bounty hath express'd

my soul from deadly thrall:
my shoflaced eyes from tears fall:
of life will walk therefore:
for I was troubled sore

The Second Part.

11 I said in my distress and fear,
12 What sha I pay the Lord for all
13 The wholesome cup of saving health
And on the Lords Name I will call

14 I to the Lord will pay my vow
Even at this very precious time
15 Right dear had precious in his sight
The death of all his holy ones

16 Thy servant, Lord, thy servant, lo,
Son of thy handmaid, thou hast broke
17 Therefore, I'll offer up to thee
And I will call upon the Name

18 I to the Lord will pay my vows
In all his peoples light
19 Yea, in the courts of Gods own house,
O thou, Jerusalem: Therefore

that all men know he:
his benefits to me?
I thankfully will take:
when I my prayers make

with joy and great delight
In all his peoples light
he always doth esteem
whenever men do him

I do my vow, I do my vow
the bonds of my distress
a sacrifice of praise:
of God the Lord always

within his temple bright,
In all his peoples light,
and in the midst of thee,
the Lord our God praise ye

PSALM CXVII. N.

O All ye nations of the world,
And all ye people every where
For great his kindness is to us,
Wherefore praise ye the Lord our God,

praise ye the Lord always:
set forth his noble praise:
his truth doth we declare:
praising the Lord always

PSALM CXVIII. N.

O Give ye thanks unto the Lord,
Because his mercy doth endure

the goodness is his
his mercy doth endure

- 8 Let Israel confess that his
 3 Let Aarons house likewise confess
 4 Let all that fear the Lord our God,
 The merry of the Lord our God
 5 In trouble and in heaviness
 Which lovingly heard me at large,
 6 The Lord himself is on my side,
 Nor fear what man can do to me,
 7 The Lord doth take my part with them
 That help to succour me:
 Therefore I shall see my desire
 8 Better it is to trust in God,
 9 Or to put confidence in him
 10 All nations have encircled me,
 But in the Name of God shall I
 11 They hope in me in do every side,
 But in the Lords most mighty Name
 12 They came about me all like bees,
 I quench their thorns that were on fire,

mercy shall ever dure:
 his merry's ever sure.
 even now confess and say,
 endareth still away,
 unto the Lord I cry'd:
 my guilt was nor dear'd.
 I will not stand in doubt,
 when God stands me about.
 that help to succour me:
 upon mine enemy.
 then in mine mortal need:
 or prince in our need:
 and compass'd me round:
 mine enemies confound.
 and did me quite surround:
 I'll cast them to the ground:
 but in the Lords great Name
 and will destroy the same.

The Second Part.

- 13 They did with force thrust fore at me
 But through the Lord I found such help
 14 The Lord is my defence and strength,
 He is become for me indeed
 15 The right hand of the Lord our God
 He curseth mine enemy
 16 Through the Name of the Lord doth bring
 His hand his thorns and his
 17 I shall not die, but ever live
 The mighty power of the Lord.
 18 The Lord himself hath chastened,
 But he has given me yet
 19 Set open unto me the gates
 That I may enter into them.
 20 This is the gate even of the Lord,
 For good and righteous men alway

that I judge I might fall:
 that they were vexed for all.
 my joy, my wish, and song:
 a Saviour most strong.
 & to bring to pass great things:
 in righteousness our dwellings.
 most mighty things to pass:
 his force is in it was:
 to utter and declare,
 his work, and what they are,
 and hath corrected me:
 to death, as ye may see.
 of truth and righteousness:
 the Lords guide so esp'ly
 which open shall be for:
 that I enter into it.

The Third Part.

- 21 I will give thanks to thee, O Lord,
 Who hast me heard, and art become
 22 The house where we're this time among
 Is now become the corner stone.
 23 This was the mighty work of God,
 And it is wondrous to behold
 24 This is the joyful day indeed,
 Let us be glad and joy therein,
 25 Now help us, Lord, and prosper us
 26 Blessed is he that comes to us
 27 God is the Lord that shows us light,
 Your sacrifice to the altar,
 28 Thou art my God, I will confess,
 Thou art my God and I will praise,
 29 O give ye thanks unto the Lord,
 Because his merry doth endure

and ever will praise thee,
 a Saviour unto me.
 the builders was rejoyc'd,
 and chiefly to be us.
 this was the Lords own fall:
 with eyes that noble art,
 which God himself hath wrought
 in heart, in mind, and thought.
 we with with one accord:
 in the Name of the Lord
 glad ye therefore with cord
 and give thanks to the Lord.
 and render thanks to thee:
 thy merry towards me
 for gracious is he:
 for ever towards me

A L E P H Y I P S A L CXX W. W.

Blessed are they that persevere are,
 Whose lives and consciences
 are blessed are they that give themselves
 Seeking the Lord with all their hearts

and pure in mind and heart:
 from Gods law never part.
 his statutes to observe:
 and stay from themselves

PSALM CXX

3 Doubtless such men as not array,
But steadfastly walk in his way
4 'Tis thy commandment and thy will,
Thy noble and divine precepts
5 O would to God it might thee please
That I might always keep thy laws,
6 So should no shame my life attain,
And bend my mind a ways to shame
7 Then will I praise with upright heart,
When I shall learn thy judgments full,
8 And wholly will I give my self
Forfake me not for ever, Lord.

BETH.

The Second Part.

9 By what means may a young man be,
If that he mark and keep thy word,
10 Unfeignedly I have thee sought,
O never suffer me, O Lord.
11 Wit in my heart as I secret thoughts
That I might not at any time
12 We recognise thy Name, O Lord,
Thy statutes of most worthy fame,
13 My lips have never ceased to preach
The judgments all which did proceed
14 Thy testimonies and thy ways,
Thou art the treasure of the earth,
15 On thy precepts I will still muse,
As at a mart, so will I aim
16 My only joy shall be to see
That nothing shall me so far bind,

GIMEL.

The Third Part.

17 Grant to thy servant now such grace,
Thy holy word then will I keep,
18 Mine eyes which were directed first up,
That of thy law and wondrous works.
19 I am a stranger in this earth,
Thy word therefore to me disclose
20 My soul is ravish'd with desire,
But seek to know thy judgments high,
21 The proud men and malicious
And curst are such as do not
22 Lord, turn from my rebuke and shame
For I have kept thy commandments
23 The princes great in council sit,
But then thy servant thought how he
24 For why? thy cov'ants are the joy,
They are my faithful counsellors.

DALETH.

The Fourth Part.

25 I am, alas, as brought to grave,
Restore therefore my life again,
26 My ways when I acknowledge,
Hear now also, and me defend
27 Make me, O Lord, to understand
Thou on thy works I will meditate,
28 My soul I feel to thee approach,
According to thy word therefore
29 From lying and deceitful lips
And that I may learn thee to love
30 The way of truth both straight and sure
Before me I thy judgments let

not do no wicked thing,
without any wandering,
that with attentive heed,
we learn and keep indeed.

my ways so to direct,
and never them reject,
whilst I thus set mine eyes,
on thy tried decrees.

and magnifying thy Name,
and likewise we the time,
to keep thy laws most right:
but shall thy grace and might.

his life learn to amend,
and that at first time friend,
and thus seeking abide:
I am thy promise to abide.

the words I have hid still:
offend thy Godly will,
and praise thee evermore:
O Lord, teach me therefore.

and publish day and night,
from thy mouth full of might,
much more my heart enjoys,
which workings make their
and therefore praise my soul
how clear was not my soul,
and in thy love to set
thine thy words I set.

as may my life prolong
both in my heart and tongue,
so open and mine heart,
I may have the clear light.

wandering now here now there:
my footsteps far to clear,
and never is at rest:
and what may please thee best,
thou hast destroy'd such one:
thy laws often upon
which wicked men profane
with zeal as hot as fire.

and all shall not I fear
thy statutes might not break,
and hence of my heart:
from them I'd not depart.

and almost ready to dust:
as thy promise is I sit
with many then shall hear
thy laws in love and wit.

thy precepts evermore:
and lay them up in store,
I shall not then forget
hark, Lord, to my prayer.

let thy grace me defend
thy holy law me bind:
I shall not then forget
which thy grace me bind.

31 Since then, O Lord, I readily
Let me therefore have no retreat,
32 That will I can most joyfully
When thou hast got my heart at large

thy covenants embrace:
my choice in any case,
where thy word doth me call:
and: till me out of thrall.

HE

The Fifth Part.

33 Instruct me Lord, in the right way
And then to keep unto the end.
34 Grant me the knowledge of thy law,
With heart and mind, and all my might.
35 In the midst of the precepts,
None other should I seek,
36 Incline my heart thy laws to keep,
And from all filthy avarice,
37 From vain desires and worldly lusts
Give me the spirit of life and power,
38 Confirm thy gracious promise, Lord,
Which am thy servant, and do love,
39 Reproach and shame which I do fear,
For thou dost judge with equity,
40 Behold, my heart's desire is true
Lord, strengthen me with thy grace,

of thy statutes desire:
my heart will I incline,
and I shall obey:
I will it keep always.
guide me, Lord, I require:
not greater thing desire,
and covenants to embrace:
Lord, O hold me with thy grace,
turn back mine eyes and sight:
to seek thy ways aright,
which thou hast made to me,
and fear nothing but thee.
from me, O Lord, aspect
and therein dost excel.
thy law to keep always:
that is perfect in me,

YAH

The Sixth Part.

41 Thy mercies great and manifold
Thy saving health let me enjoy,
42 So shall I stop the slanderous mouths
For in thy law I do rejoice.
43 The word of truth within my mouth
For in thy law is my wonder,
44 And whilst that breath within me doth
Yes, till this world shall be dissolv'd,
45 So shall I sit at thy right hand,
Because I have lov'd to keep,
46 Thy words, and I will describe
Even before kings I will them bless,
47 I will obey them to the end
Which evermore I have lov'd to keep,
48 My hands I will lift to the law,
And praise thy commandments

let me obtain, O Lord:
according to thy word,
of lowly men and unlearn'd:
stands my comfort and trust.
let ever still be prest:
my hope doth stand and rest,
this mortal life preserve,
thy law will I observe.
from dread and dangers free:
thy precepts faithfully,
as things of most great fame,
and I will praise thee for same,
thy law commands and will:
and I will love them still,
which I have dearly sought:
in will, in deed, and thought.

ZAH

The Seventh Part.

49 Thy promise which thou said'st to me
For therein have I put my trust,
50 It is my comfort, and my joy,
For were my life not by thy word,
51 The ground, and such as God contemn,
Yet would I not thy law forsake,
52 But call to mind, Lord, thy great works
Whereby I feel my joy increase,
53 Horror hath taken hold on me,
Forkehold thy righteous law, and will,
54 But is for me, I fear'd my songs
When I among the strangers dwell,
55 I thought upon thy Name, O Lord,
Thy law shall not depart from me,
56 This grace I did obtain, because
I did embrace, and also keep

remember, Lord, I pray:
and confidence I lay,
when troubles me still:
it suddenly would fall.
still made of me a hope:
as if I were alone:
new'd to our fathers old:
my grief was bound fast.
bless'd the wicked do
have no regard to thee,
thy statutes to resist,
and grieve thy law to break:
by night when others sleep:
and ever will it keep,
thy covenants most dear
with reverence and fear.

HE

The Eighth Part.

57 O God, my heart is full of joy,
I have found thy grace and love

my comfort and my stay,
thy law to keep always.

PSALM CIX.

28 Mine earnest heart did humbly sue
As thou therefore hast promised,

30 My sin I have examined,
Which to thy statutes caused me
So I did not flay nor linger long,
But hastily thy laws do keep

31 The cruel bands of wicked men
Yet would I not thy law forget,

32 Thy righteous laws and judgments are
That even at midnight I will rise

33 I am companion to all them
And never will for love nor dread

34 Thy mercies, Lord, teach me devoutly
O teach me how I may obey

T E T M.

35 According to thy word, Lord,
For of thy grace in sundry sorts

36 Teach me to judge always aright,
For certainly I do believe

37 Before that I sinned was,
But now I keep thy holy words

38 Thou art both good and gracious
Thine ordinances how to keep

39 The proud and the ungodly have
Yet thy commandments still observe

40 Their hearts are full with worldly
But in thy law do I delight,

41 O happy time, may I wellday,
For as a guide to learn thy laws

42 So that to me thy word and law
Then treasures of gold and silver,

J O D.

43 Thy hands have made and fashion'd me,
Make me to understand thy law

44 So they that fear thee shall rejoice
Because I have learn'd by thy word.

45 When with thy rods the world is plagu'd,
When thou dost curse the meek, Lord,

46 How of thy goodness I thee pray
As thou hast me hitherto,

47 Thy tender mercies rest on me,
For joy and consolation both

48 Confound the proud, who do me seek,
But as for me, thy laws to know,

49 Whole with assurance do thee fear,
And such as do thy commands know,

50 My heart without all wavering
That no confusion come to me,

C A F H.

51 My just faith stout and steadfast not
As for thy words I still I trust

52 Mine eyes do fail with looking for
Oh when wilt thou me comfort, Lord?

53 Like as a bottle in the smoke,
Yet will I not out of thy heart

54 How long, O Lord, shall I yet live,
That on my foes which me torment,

55 Presumptuous men have digg'd pits,
Thus contrary unto thy law,

Iniquities of the first:
Lord, grant to worthy grace,

and tell my flesh heart:
my feet straight to toward
as they that Godful are:
I did my self purpose

have made of me their prey:
nor from them any grace

so very great and high
thy Name as thou shalt see

which thou hast in their heart:
from thy commandments first:
the earth throughout do fill
thy statutes and thy will

The Ninth Part.

So hast thou with me dealt:
have I the farthest felt

and give me knowledge first:
thy mercies me most pure

I err'd and went astray:
and misbehav'd my way

giving much sorrow:
Excuse, O Lord, my sin

excuse me for I lie:
with all my heart will I

they are exceeding fit:
and nothing less but that

when thou dost me curse:
thy rods do me chastise

to drive mine sin
or ought that can be said

The Tenth Part.

thy creature I am so
and keep it faithfully

whenever they may see
to put my trust in thee

for now the snare is laid
the most right need be made

some comfort in to find:
O Lord, fill me defend

and I shall freely live:
thy law to me thou give

perverly to destroy:
I still my self employ

to me let them retire:
and them I will desire

let on thy love be fast:
nor any discontent

The Eleventh Part.

thy loving heart to move:
my heart desire to love

thy word and thou I say:
why dost thou thus delay

So am I parch'd and dryd:
let thy commandment slide

before I see the hour,
by vengeance thou wilt pour?

thinking to make me free:
my heart they do procure

85 But thy commandments are all true,
To thee therefore I do complain.
87 Almost they had me clean destroy'd,
Yet by thy favour I abide.
88 Rescue me, Lord, again to life,
And so shall I thy covenants keep

and causeth they me grieve:
that thou may'st me relieve,
and brought me quite so ground,
and therein I comfort found,
for thy mercies exact,
till death my life exact.

L A M E D

The Twelfth Part.

89 In heaven, O Lord, where thou dost dwell,
And shall we all remain
90 From age to age thy truth abide
Whole ground, where thou hast laid so sure

thy word is establish'd here:
fall fix'd there on us
as doth the earth witness:
as no tongue can express.

91 Even to this day we may well see
According to what thou hast said

how thou dost them preserve:
for all things do thee serve,
my soul had comfort sought,
I had been brought to nought.

92 Had it not been that in thy law
Long time I've now in my hands

In memory full fast:
my life refresh'd hath,
for I am only thine:
mine eyes and heart incline.

93 Therefore will I thy precepts keep
Because that thou by them, O Lord,
94 No sin as yet me thou wilt strike,
Save me therefore, for to thy laws

for me do Ie in wait:
thy testimonies great,
which bear it strength no end:
beyond all time extend.

95 The wicked ones that seek my base,
But I will meditate upon

96 For nothing in this world I see
But thy commandment and thy word

M E M

The Thirteenth Part.

97 What great desire and fervent love
On it my daily study is

unto the law I bear:
that so I may thee fear,
in wisdom all my time:
do daily my opinion.

98 Thy word hath taught me to excel
For they are ever with me, and

in knowledge I excel:
and them to others tell:
the student thou wilt
and in resolve to do.

99 My mouth which told me truth,
Because I do thy covenants keep,

100 In wisdom I do fasten upon
And that because I keep thy laws,

from every evil way,
and keep without delay,
nor shrink, as thou canst tell:
so live godly and well.

101 My heart I have refrain'd likewise
That so I might thy word observe

102 I have not from thy judgments swerv'd
For why? thou hast me taught thereby

I find thy wordes way:
don't fail to sweet as they,
that never I have
in every kind as yet.

103 O Lord, how sweet unto my taste
Doubtless no honey in my mouth

104 Thy law have me such wisdom learn'd
All wicked and ungodly ways,

N U N

The Fourteenth Part.

105 Even as a lantern to my feet,
And to my path where'er I go

so do thy word mine light:
it is a flaming light,
in truth and faithfulness,
and thou in life express.

106 I have both sworn and will perform
That I will keep thy judgments fast,

and brought me to death's door:
so me to life restore,
most freely I thee give,
after thy judgments live.

107 Affliction hath me sore oppress'd,
O Lord, as thou hast promised,

108 The offerings which with heart and voice
Accept, and teach me how I may

great dangers me assail:
not it to keep with this,
to make of me a prey,
once I have as go away.

109 My foot is ever in my hand,
Yet do I not thy law forget,

110 Although thou hast laid thy nets
Yet did I not from thee depart

mine heritage to be:
it is to stand as one
thy dangers shall
I will continue still.

111 Thy law, O Lord, I have
Brav'd with heart and joy

112 For evermore I have been bent
Even so I will unto the end

213 All thoughts that vain and wicked are,
But for thy precepts and thy laws.

214 Thou art my hid and secret place,
Therefore have I thy promises

215 Therefore ye evil-doers all
For the commandments will I keep.

216 As thou hast promis'd so perform,
Never ashamed of the hope

217 Uphold me, and I shall be safe,
And in thy statutes pleasure take

218 Thou hast trod such under thy feet
For nought avails their subtilty,

219 Like drops thou call'st the wicked out
Therefore can I as thy statutes

220 My flesh doth quake for fear of thee,
By reason of thy judgments great

A I N.

The Sixteenth Part.

221 I do the thing that law is,
Refuge menot to them that would

222 But for thy servant surely be,
And ne'er let the proud oppress

223 Mine eyes do fall with waiting for
And for thy righteous promise, Lord,

224 Enreat thy servant lovingly,
And thy statutes most excellent

225 Thy humble servant, Lord, I am,
Now by thy statutes I may know

226 It is now time, Lord, to begin,
Thy law likewise they have made void,

227 This is the cause wherefore I love
Or jewels fine, which are esteem'd

228 I thought thy precept all most just,
All crafty and malicious ways

P E.

The Seventeenth Part.

229 Thy cov'nants are most wonderful,
My soul therefore doth keep them sure,

230 The entrance of thy word doth give
The simple likewise understand

231 My mouth I open'd, and did praise,
For thy commandments, which always

232 With mercy and compassion, Lord,
As thou art wont such to behold

233 Direct my footsteps by thy word,
And never let iniquity

234 From sinuous tongues and deadly
Thy precept thou wilt I observe,

235 Thy countenance which doth surmount
Let shine on me, and by thy law

236 Rivers of waters from mine eyes
Because I see how wicked men

I A D L.

The Eighteenth Part.

237 In every point, Lord, thou art just,
And when thou dost sentence pronounce,

238 To render right and flee from guile,
And such as thou hast in thy law

239 My soul hath even consumed me
Because my eyes thy word forget,

240 Thy word is very perfect, and
True, for thy servants a taking more

I do always detect :
I love them ever best,
my shield and strong defence:
look'd for with patience.

away from me be gone :
of God my Lord alone.
that I may live, and be
which thou hast given me.

for ought they do or say :
will I both night and day.
as do thy statutes break:
their counsel is too weak.

where'er they go or dwell :
love nothing half so well,
my soul is much dismay'd :
my heart is sore afraid.

and give to all men right :
oppress me with their might,
in that thing which is right:
me with their rage and spite.

thy health which I do crave
whereby thou wilt me save,
and favour to him show:
teach me also to know.

grant me to understand;
best what to make in hand
for truth doth quite decay :
and none doth it obey.

thy laws much more than go'd,
most costly to be sold,
and so than kept in store :
I greatly do abhor.

and full of things profound:
when they are tri'd and found,
po men a light most clear:
when they is read or hear.

because my soul did long
do guide my heart and tongue,
behold me from above,
as thy Name fear and love.

that I thy will may know :
thy servant overthrow.
preserve and keep me sure :
with heart upright and pure.

the sun in his bright hue,
teach me what to eschew,
continually do fall
thy laws keep not at all,

although the wicked grudge :
thou art a righteous judge.
are two chief points men high:
commanded us strictly.

and I am paid away,
and will it not obey.
It doth my heart rejoice :
can love or hate my choice.

PSALM CXL.

141 And though I be nothing set by,
Yet do I not thy laws forget.
142 Thy truth and righteousness, O Lord,
As is thy law is truth it self.
143 Trouble and grief have sett'd on me,
Yet do I still of thy precepts
144 The righteousness of thy judgments
Then teach them me, because in them
as one of base degree;
not shrink away from thee,
for ever shall endure:
most constant and most pure.
and brought me wondrous law
desire to hear and know.
doth last for evermore:
my life lies up in these.

K O P H. The Nineteenth Part.

145 With fervent heart I call'd and cri'd,
That thy commandments to observe
146 To thee, my God, I make my suit,
Thy testimonies shall still I
147 To thee I cry, even in the morn
Because I hoped in thy word,
148 Mine eyes prevent the night-wat: be:
That meditating on thy word,
149 Incline thine ears to hear my voice,
As thou wast wont, to quicken me,
150 My soul draw near, and greedily
From thy law they are far gone back,
151 Therefore, O Lord, approach thou near:
For all thy precepts are most true,
152 Concerning thy commandments, I
That they remain for evermore,

L E I. The Twentieth Part.

153 My trouble and affliction
Deliver me, for of thy law
154 Defend my good and righteous cause,
From death as thou hast promised,
155 As for the wicked, far they are
Because the way thy laws to know
156 Great are thy mercies, Lord, I grant,
According to thy judgments good,
157 Though many men did trouble me,
Yet from thy laws I never crack,
158 Therefore thy mercies I behold.
Because they did not keep thy word,
159 Behold, how I do love thy laws
Then quicken me, O Lord, for thou
160 Thy word from the beginning hath
Thy righteous judgments every one
consider and behold:
I ever took fast hold:
with speed some succour find:
Lord, ever me defend.
from saving health and grace:
they never got the trace.
what tongue can them explain?
let me my life obtain.
and persecute me sore:
not want aside therefore,
with great anxiety:
nor ever seek to thee.
with a most upright heart:
most good and gracious art,
been ever true and just:
always continue must,

S C H I N. The Twenty first Part.

161 Princes have persecuted me
It was in vain; for of thy word
162 And surely of thy word I was
Then be that of rich spoils and prey
163 But as for lies and fallacies,
Because thy holy law I do
164 Seven times a day I praise the Lord,
Because thy righteous judgments do
165 Great price and re't shall all such have
No danger shall their guile stay
166 My only health and comfort, Lord,
And therefore may I do those things
167 Thy laws have been my exercise,
So much so that my love was bent,
168 Thy statutes and commandments I
For all my doings and my ways
without a cause, but saw
my heart did stand in awe,
more joyful and more glad,
great peace and plenty had.
them I have and dwell:
above all things love best.
singing with heart and voice:
greatly my heart rejoys,
as do thy statutes love:
impair or once remove.
I look for at thy hand:
which thou dost me command
which my soul most desires:
that thought else I required:
have kept with heart upright:
are present to thy sight.

PSALM CXX, CXXI, CXXII.

T A U.

The Tiresay Second Part.

- 169 O Lord, let my complaint and cry
And as thou hast me promise made
170 O let my supplication
And grant me, Lord, deliverance,
171 Then shall my lips thy praises speak
When thou thy statutes hast me taught,
172 My tongue shall freely preach thy
Thy famous acts and noble laws (wots,
173 Stretch out thy hand, I thee beseech,
For thy commandments to observe
174 Of thee alone, Lord, I crave health,
And in thy Law and nothing else
175 Grant me therefore long days to live
And of thy judgments merciful
176 For I was lost and went astray
O seek me for I have not fail'd

before thy face appear :
so teach me there to fear ;
have free access to thee ;
as thou hast promis'd me.
after most ample sort ;
wherein stands my comfort.
and evermore confide,
are truth and righteousness.
and specially me show :
chosen, O Lord, I love.
for other I know none :
I do delight alone.
thy Name to magnifie :
But me the favour try.
much like a wandering sheep ;
thy statutes fix to keep.

PSALM CXXI. T. S.

- I N trouble and in death
And he doth me comfort,
3 Deliver me, I say,
And tongues of false report.
4 What vengeance, or what thing
Thou false and flatter'ing liar ?
4 Thy tongue doth hurt I ween,
Or hot consuming fire.
5 Alas ! how long I lack,
Which Redars me by name.
By whom the Rock when
Are put to open shame.
6 With them that peace did hate,
And set a quiet life,
7 But when my mind is so'd,
By them that would have strife.

Unto the Lord I call,
From mine lips away.
Get'st thou that for to sling,
No less than arrows keen,
Within these tents so black,
And all of mine's God
I came a pease to make ;
Cautious I was continu'd.

PSALM CXXII. W. W.

- I Lift mine eyes to Zion hill,
From whence I do attend
2 The mighty God our succour will
Which heav'n and earth did frame,
3 Thy foot from slip he will preserve,
And will thee safely keep,
4 Lo he that Is'el's path conserve
Sleep never can surprise,
5 The Lord is thy keeper alway,
The Lord he doth thee cover
6 Thy sin shall not thee parch by day
Nor shame nor heat so bright
7 The Lord will keep thee from all fear,
And will thy life save :
8 In all thy business good speech,
When thou goest in or out,

That succour God me find.
And things therein did name.
For he will never sleep.
Nor slumber close his eyes.
As at thy right hand ever :
With cold hurt thee by night.
And thou shalt not have
He'll compass thee about,

PSALM CXXIII. W. K.

- I DM in heart joyce
In offering willingly :
2 For let us up say they,
Thus speak the folk full lovingly,
3 Our feet that wandred wide,
O thou Jerusalem full sit.

To hear the peoples voice,
And in the Lord's house pray.
Shall in thy gates abide,

PSALM CXXIII, CXXIV, CXXV.

Which are so seemly for
The like whereof is not elsewhere.

4 The tribes with one accord,
Are thicker bent their way to take,
So God before did tell
Their prayers should together make.

5 For there are throned erect,
To set forth justice cheerly :
Which throne is high as watchtowers
His look to judge accordingly.

6 To pray let us not cease
Thy hands O God prosper mightily ;

7 Peace be thy walls about
Thy palaces continually.

8 I wish thy prosperous state
That comfort have by means of thee ;

9 Gods house doth me assure
So much as lies in me.

Much like a city wain,

The tribes of God the Lord

That there his Israel

And that for this respect,

To David's house pertain,

For Jerusalems peace.

And prosper thee throughout

For my poor brethrens sake,

Thy wealth for to procure.

PSAL. CXXIII.

O Thou that in the heavens dost dwell,
Even as a servant listeth his,
As handmaids watch their masters hand
So we behold the Lord our God,

3 Lord, grant us thy compassion,
For we are ill'd and overcome

4 Our minds are dull with great rebuke,
Do make of us this mocking flock ;

I lift mine eyes to thee ;
His mighty hands to see,
Some grace for to achieve ;
Till he do us forgive.

and move in the fight ;
with heaven and danger,
the rich and world y with
the proud do us despise

PSAL. CXXIV. W. W.

NOW Israel
If that the Lord
If that the Lord
When all the world
Made their uproar,

3 Now long ago
And swallowed quick
Such was their rage,
4 And as the floods
So had they now

5 The raging floods,
Had long ago
6 But for'd be God,
From bloody teeth,
Which as a prey,

7 Even as a bird
Escapes away
8 God that made heaven
His name hath sav'd

may say, and that story ;
had not our cruel enemies,
had not our right rulers,
against us furiously
and said we should all die.

they had devour'd us all,
for ought that we could deem ;
as we might well esteem.
with mighty force do fall,
our lives even brought to thrall.

most proud in roaring noise,
o'vermin'd us in the deep :
which doth us safely keep
and their most cruel rage,
to eat we would enjoy.

out of the sewers gin
right so it fares with us ;
and we escaped thus,
and earth is our bet's thus :
us from these wicked men.

PSAL. CXXV. W. W.

Such as in God the Lord do trust
As mount Zion shall firmly stand :
The Lord will count them right and just
So that they shall be sure

3 As mighty mountains huge and great
Jerusalem about do croud ;
Who on his holy walls do walk
Such are to him so dear,

3 For though the righteous try doth he
By making wicked men his rod,
It shall not overcome him and so

4 Give, Lord, to us thy light,

And be removed as no hind.

For ever to endure.

So will the Lord do unto thee

They never had to fear.

(Which God,
Lest they through grief forsake

Whose hearts are true and stout,

PSALM CXXV. CXXVI.

Thou art for such as turn aside,
By crooked ways which they out sought,
With workers vile they shall abide:
But peace with Israel

(sought.)
The Lord will surely bring us
For evermore shall dwell.

Another of the same by W. W.

Thou that do put their confidence
And see to him for their defence
Their faith is sure still to endure,

Upon the Lord our God only.
In all their need and misery
Grounded on Christ the Corner-stone

Nor'd with none ill, but standeth still,
And as about Jerusalem,
So that no enemies come to them,
So God insured in every need,
Standing by them assuredly,

Steadfast he to the worst of sloth:
The mighty will do it escape,
To hurt them none in any case:
His faithful people hath defend,
From this time forth world
(with us end,

Right wise and good is our Lord God,
The sinners and ungodly rod,
Lest they also from God should go,
O Lord defend world without end,

And will not suffer certain'y,
To set upon his family:
Falling to sin and wickedness.
Thy Christian flock through thy
(good will,

O Lord do good to Christians all,
But such as from the Lord do fall,
Such will the Lord scatter abroad,

That shall fall in the word abide
And to false doctrine daily slide,
With hypocrites thrown down
(to hell,

God will them send pale without end:
Glory to God the Father of might,
And to the holy Ghost, whose light
That the right way is day to day
With hearts desire all that are here

But thou grant peace to Israel.
And as the glorious Gerson,
Shine in our hearts thus glorious,
We may walk and him glorify:
Wash up the Lord, and say Amen.

PSALM CXXVI. W. W.

When that the Lord
From bondage great,
His works were such
So that we were
a Our mouths were all
Also our tongues

again his God had forth brought
and also servitude extreme:
as did firmament mine heart and thought:
much like to them that use to dream,
with laughter shed tears,
did show us joyful men,

The heathen folk
How that the Lord
But much more we,
Whom he hath
O Lord go forth
As to deserts
Pull true it is,
A time will come
They went and wept
For that their foes
But their return
Thou shalt see them bring

were forced then this to confess,
See them also great things had done,
and therefore can confess no less:
we have good cause as we begin,
thou canst our bondage end:
the flowing rivers stand:
That they which sow in tears indeed,
when they shall reap in mirth and joy.
In bearing of their precious seed,
full oftentimes did their songy:
with joy they shall sure see,
and not impaired be.

PSALM CXXVII. W. W.

Except the Lord their life doth make,
And thereunto doth set his hand,
Likewise in vain men undertake,
Cities and holds to watch and ward,
a Though ye rise early in the morn,
And so at night go late to bed,
Yet were your labour lost and worn:
But they whom God doth love and keep
Therefore mark well when e're ye see
That men have hoirs to enjoy their land,
For God himself doth multiply
Of his great liberality,

(land;
What men do build it cannot
(guard.
Except the Lord be their safe
(bread
Feeding shall hardly with brown
(sleep:
Receive all things with quiet
It is the gift of God to our hand:
The blessing of posterity.

4 And when the children come to age,
They grow in strength and vigour,
So that a shaft shot with courage,
Of one that hath a most strong arm :

5 O well is he that hath his quiver
Furnish'd with such artillery :
Such one shall never shake nor shiver,
When that he stands before the judge.

PSAL. CXXVIII. V. 8.

Bless'd art thou that fearest God,
For of thy labour thou shalt eat,
3 Like fruitful vines on thy house side,
Thy children stand like olive plants,
4 Thus art thou bless'd that fearest God,
5 The promised Jerusalem,
6 Thou shalt thy children's children see,
And likewise grace on Israel.

PSALM CXXIX. N.

Oft they (now Israel) may say
1 Oft they assail'd me from my youth,
2 Upon my back the plowers plow'd,
4 The righteous Lord hath cut the cords
of wicked foes at last.
5 They that hate me shall be ashamed
6 And made as grass upon the house,
7 Where of the mower cannot find
Nor can he fill his lap that goes.

8 Nor passers by pray God on them
Nor say, We bless you in the Name

PSALM CXXX.

Lord, so thou I make my moan,
I call, I sigh, complain and groan,
2 Hear now (O Lord) my request,
And let thine eyes, O Lord, be prest
3 O Lord our God, if thou dost weigh
Who shall then escape and say,
4 But (Lord) thou art merciful,
That we with hearts most carefully

5 In God I put my whole trust,
For his promise is most just,
6 My soul to God hath regard,
More than they that watch and ward
7 Let Israel then boldly
For he the God of mercy is
8 For he it is that must save
And all such as surely have

PSALM CXXXI. M.

O Lord, I am not puff'd in mind,
I do not exult in my skill,
2 But as the child that wanted is,
So have I (Lord) behav'd my self
3 O Israel trust in the Lord,
From this time forth for evermore,

PSALM CXXXII. M.

Remember David's troubles, Lord,
2 And vow'd a vow to Jacob's God,
3 I will not come into my house,
4 Nor let my trumpet take their rest,
5 Till I have sound out for the Lord,
As hold-for Jacob's God to be
6 We heard of it at Ephrata,
And in the desert and towards there,

Is perfect and in confidence,
Flies not so swift, nor doth like

For when in peril he shall be,
Against his foes that bear him

and waitest in his way :
happy art thou, I say.
So doth thy wife spring out:
thy table round about,
and he shall let thee see,
and her felicity.
so thy great joys increase:
prosperity and peace.

me from my youth afraid :
yet never have prevail'd,
and furrows long did cast :
and turned back also :
which withereth as it grows,
enough to fill his hand :
to glean upon the land,
to let his blessing fall :
of God the Lord at all.

when dangers me oppress :
trusting to find release.
for it is full due time :
unto this prayer of mine.

our sin and them pursue :
I can my self escape ?
and turn'd so us thy grace,
should fear before thy face,
my soul waits on his will ;
and I hope therein still,
wishing for him alway,
to see the dawning day.

In the Lord put his trust ;
that his deliver must,
Israel from his sin,
their confidence in him.

I have no scornful eye :
in things that are so high,
eyen from his mother's womb ;
in silence and in rest.
let him be all thy stay,
from age to age, alway.

how to the Lord he swear'd
to keep for evermore.
nor climb up to my bed,
for the eyes in my hand,

a place to sit thereon ;
an habitation.
there did we hear this sound :
there voices that were sound

7 We will arise, and go into
 before his foot stool to fall down,
 8 Arise, O Lord, arise, I pray,
 Thou and the ark of thy great strength.
 9 Let all thy priests be clothed, Lord,
 Let all thy saints and holy men
 10 And for thy servant Davids sake,
 The face of thine anointed, and

his tabernacle there,
 and worship him in fear
 into thy sitting place:
 the presence of thy grace
 with truth and righteousness
 sing with great joyfulness:
 refuse not, Lord, I pray,
 turn not thy face away.

The Second Part.

11 The Lord to David swore in truth,
 Saying, the fruit of thy body
 12 And if thy sons my covenant keep,
 Then shall their sons for ever sit
 13 The Lord himself hath sworn to thee
 14 Saying, this is my resting place,
 15 And I will bless with great increase
 And I will satiate with bread
 16 With my salvation I will clothe
 And all her faults likewise shall sing
 17 There will I surely make the born
 For there I have ordained for mine
 As for his foes, I will them clothe
 But I will cause his crown to shine

and will not diminish from in
 upon thy feet shall sit,
 that I shall leave none
 upon the princely throne
 and torn the robe to dwell
 I love and like it well
 her yfars cry whose
 the words that be there
 their priests for evermore:
 and about his joy therefore
 of David for to end,
 a lantern bright and good
 with flames for evermore:
 more fresh than before.

PSAL. CXXXIII. W. V.

O How happy a thing it is
 brethren together to hold
 2 It cal's to mind that sweet perfume
 Which on the faciliens head
 3 If we not Anrons head alone,
 And finally it did run down
 4 And as the lower ground doth drink
 And Sion with his silver drops
 5 Even so the Lord doth pour on them
 Waile hearts and mind without all guile

and joyful for to see,
 the hand of unity
 and that worthy monument
 by Gods commandment
 but on his beard did fall
 on his rich garments all
 the dew of Anrons hill,
 manifest with their down fill
 his blessings manifold,
 till heart doth keep and hold.

PSAL. CXXXIV. W. V.

Behold and have regard,
 Which in his house by night do watch,
 2 Lift up your hands on high
 And give the Lord his praises due
 3 For why? the Lord who did
 Doen Sion bless and will conserve

performance of the word,
 praise him with one accord
 unto his holy word,
 his blessing and his word
 both words and works are true,
 for evermore the same

PSAL. CXXXV. W. V.

O Praise the Lord, praise him, praise him
 O praise him still alway that be
 2 O praise him ye that stand and be
 Ye of his court, and of his house
 3 Praise ye the Lord for he is good,
 It is a comly and good thing
 4 For why? the Lord hath Jacob chose:
 So hath he chosen Israel
 5 For this I know, and am right sure,
 He is indeed above all gods.
 6 For whatsoever praised him
 In heaven, in earth, and in the sea,
 7 He useth compasses from the earth,
 He bringeth forth the winds also
 8 Whom the first born of each thing
 He speaketh and they are living things

praise him with one accord,
 the servants of the Lord
 in the house of the Lord
 praise him with one accord
 sing praises to his name
 always to do the same
 his very own as for a gift
 his treasure for to be
 the Lord is very great
 most cause to interpret
 all that find will be brought
 which he hath made of nought
 he makes lightnings and rain
 and nothing made in vain
 In Egypt that task and
 the high now yet the world

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9 He did likewise with many great
 10 He smote them many nations,
 He flew the great and mighty
 11. Schon king of the Amorites,
 He flew also the Hittites all
 12 And gave their land to Israel,
 To Israel his own people

on their faithful
on his severe servants
and did great acts and things
and chiefs of their kings.
and Og king of Basan
that were of Canaan
an heritage we see,
an heritage to be.

The Second Part

13 The Water will still exist, and dry
Throughout all generations
14 The land will still have things
And to his first year he will give

memorial that will
that are, we shall write
his people all kinds of
farmer in that of need

15 The riches of the heathen nations
Of silver and of gold they be, (speak,
16 They have their wealth but cannot
17 And they have eyes, but see nothing.

are in the costly and lands,
the work even of men's hands,
and eyes that have no sight :
their mouths are breathless quire

18 Wherefore all they are due to God
And likewise those that trust in them.
19 O all ye house of Israel,
And ye that be of a proud heart.

that to do for them forth :
or think they be ought worth,
few that be praise the Lord :
traile him with one accord.

20 And ye that be of Levi's house,
And ye that stand fast of him
21 And one of them found his grail,
Which dwelleth in Jerusalem.

praise ye likewise the Lord :
praise him with one accord,
the great praise of the Lord,
praise him with one accord.

PSAL COUNTY, N.

Praise ye the Lord, for he is good,
1 Give praise unto the God of gods,
2 Give praise unto the Lord of lords,
4 Who is only doer of great wonders.

for his weary midnight; for often
for his weary, for
for his weary, for
for his weary, for

5 Which by his wisdom made the heavens,
6 Which on the waters stretched the earth,
7 Which made great light to shine abroad
8 As fire to rule the darkness day.

for his money, &c.
for his money, &c.
for his money, &c.
for his money, &c.

9 The Moon and Haryto guide the night;
10 Which Egypt finestr with their feet, born
11 And Iland brought out from thence,
12 With white hand and black arm.

Brahmawari, Sd.
for his money, Sd.
for his money, Sd.
for his money, Sd.

17 Whilomst the Red-ey in two parts,
18 And Ired made to put her through;
19 And drownd her on end his boi,
20 Throth milidun in his boi.

for his money, he
for his money, he
for his money, he

17 He which did make great noble kings,
18 And which hath gain'd the victory here,
19 As when king of Amalek,
20 And O'er the king of the Amorites.

for his mercy, &c.
for his mercy, &c.
for his mercy, &c.
for his mercy, &c.

21 And gave their land for heritage,
22 Even to his servant Israel.
23 Remembering us in affliction,
24 And from death hath redeemed us.

For his money, he
for his money, he
for his money, he
for his money, he

25 Which giveth food unto all flesh,
26 Praise ye the Lord of Heavens above,
27 Give thanks unto the Lord of lords,

for his money, etc.
for his money, etc.
for his money, etc.
for his money, etc.

Another of the same, by T. C.

O Love the Low Insignia,
Give thanks, and praising
or certainly a low
both firm and sure

Whole mercies be thy doer:
To God of gods always,
His mercies done:

The Lord of Lords profit
Great wisdom only to
of Certainty, etc.

What wonder you are?
 Ours work by the great power.

5 Which God was potent
The heavenly monument
For certainly
Both firm and fast

6 Yea, he the heavy charge
And on the waters lay
7 Great lights he made, for why?
8 The Sun within the sky

9 Also the moon so clear,
And stars that do appear
10 With golden gleams and fire
The firm, firm, firm, and fire

11 And from amidst their land
12 Which he with mighty hand
For certainly, &c.

13 The sea he cut in two
14 And made through it to go

15 But there o'erwhelmed them
With his huge bolt of men
16 Who led through wilderness
17 And for his love ended
For certainly, &c.

18 And with puissant hand
19 As of Amorites land
20 And Og the giant king
21 Whole land for nothing

22 Even unto Israel
He gave the same to dwell
23 To mind he did not call
24 And from oppressors all

25 All flesh in earth abroad
26 Wherefore of heavens the God
For certainly
Both firm and fast

By his great wisdom he
Did frame as we may see
His mercies dure
Eternally

Of all the earth did stretch:
The same he did out reach. For, &c.
His mercy lasts away
To rule the lightness day. For, &c.

Which shineth in our sight,
To guide the darkness night. For, &c.
All Egypt feared to them
He slew of heads and men. For, &c.

His Israel forth brought
And stretched arm hath wrought.
Which stood up like a wall
His chosen children all. For, &c.

The proud king Pharaoh,
And chariots also. For, &c.
His people safe and sound
Great things he brought to ground.

Slow kings of mighty arms:
Taken the king by arms. For, &c.
Of Edom king also
He gave his people to. For, &c.

His servant David, I say,
And there wither away. For, &c.
In our most best degree
In safety he was free. For, &c.

With food he doth feed all:
To feed his people will
His mercies dure
Eternally

When as we sat in Babylon
And in remembrance of Zion
2 We sang of our joys and instruments
For in that place men for their use
3 That was to us when we prisoners were,
Now we have gone Makers songs,
4 And I will sing, who can once frame
The praises of our loving God.

5 But yet if I Jerusalem
Then let my fingers quite forget
6 And let my tongue within my mouth
If that I joy before I see

7 Therefore, O Lord, remember now
That Edom's sin against us made,
Remember, Lord, their cruel words,
They cried, Down, yes, down with it

8 Even so shall thou, O Babylon,
See happy shall they can be call'd,
9 Yea, blessed shall they can be call'd,
And dasheth them in pieces shall

Thou wilt I praise with my whole heart my Lord my God always
Even in the presence of other Gods
2 Toward the holy temple I
And praised in the thousand mouth

the rivers round about
the tower for their work out;
the widow consolation
had planned mischief.

And so we sang in it,
and pleasant melody
his heart's heart to sing
that under a foreign king?

out of my heart is glad:
the weeping have to grieve
be it's my own will,
the will do it's own will.

the cruel men and cry
when they said our city
what we wish might be done
unto the very ground.

at length shall be brought
that our revenge hath wrought,
that they shall be made
against the very stones.

I will praise my Lord my God always
I will praise my Lord my God always
I will praise my Lord my God always
I will praise my Lord my God always

PSALM CXXXII.

Even for thy loving-kindness sake,
For thou thy Name hast by thy word
3 When I did call thee mercifully me,
The power of increased strength.

4 Yes, all the kings on earth they shall
For they of thy mouth holy mouth

5 They of the way of God the Lord
Because the glory of thy Lord

6 The Lord is high but yet he doth
The proud he shows far off, and them

7 Although I am afflicted with trouble I
Rejoice by thee, O Lord, my Lord,

Upon the wrath of thy Lord,
By thy righteousness, O Lord, God will

8 Thy mercy lasts for evermore,
For evermore and evermore the work

and for thy truth withal;
advanced over all,
and thou hast made also
within my soul to grow.

give praise to thee, O Lord:
have heard the mighty word,
is singing and extolling:
it is exceeding great.

the lowly man respect:
with them he doth rest.
do with, yet shall I stand
will stretch out thy right hand
and fixed shall I be
perform his work to me.
Lord, do me not forsake:
which thine own hand shall make.

PSALM CXXXIII.

O Lord, thou hast me try'd and known,
a his rising up, and thoughts far off,

3 My sitting up, and my lying down
And by familiar custom art

4 No word is in my tongue, O Lord,
5 Thou hast better me tried and known,

6 Such knowledge is too wonderful
It is so high that I cannot

7 From sight of thy all-seeing Spirit,
Or whether shall I go away

8 To heaven if I do mount aloft,
In hell if I lie down below,

9 Yes, let me take the morning wings,
Even in the very utmost parts

10 Yet certain I there also shall
And thy right hand shall hold me fast,

11 Or if I say the darkness shall
Even then the light that is most dark,

12 The darkness shall not from thee,
To thee the darkness and the light

my sitting down thou knowest,
thou understandest all things:
thou compassest always:
acquainted with my ways.

that is not known to thee:
and laid thy hand on me,
and pass my skill to gain:
the firm cannot attain.

Lord, whither shall I go?
from thy presence also.
Is, thou art present there:
even there thou dost appear.

and let me go and dwell
where flowing sea doth swell:
thy hand me lead and guide:
and make me to abide.

through me quite from thy sight,
about me shall be light:
but sight doth shine in day:
are both alike always.

The Second Part.

13 For thou hast covered my reins,
When I sat down, and when I rose

14 Thou wilt I praise, make faithfully
Thy words are marvellous right well

15 My bones they are not hid from thee,
I have been made, and in the earth

16 When I was formed, then mine eyes
Were written all words was before

17 The thoughts themselves of thee, O God,
And of them all are made great

18 If I should count them, O, their sum
And number ever I will

19 The wished and ungodly thou
Therefore art thou, O Lord, God

20 For they shall see thee, O Lord, God,
They take thy Name in vain, and are

21 Hissed, and they shall see thee, O Lord,
Am I, O Lord, God, and know my heart,

22 I have seen thee, O Lord, God,
Thy face, O God, and know my heart,

and thou hast covered me,
enclosed me by thee,
and wonderfully I am:
my soul doth know the same

although in secret place
beareth I should see
saw me: for in thy book
thine after hidden took

how that are they to me
the words themselves be:
more than counted I see:
yet am I full with thee.

most certainly will say:
draw them out, O Lord,
do thou will with me
great mercies to thee

and that in search will
that as against thee I see:
even as my heart sees
my thoughts thy face and know

PSALM CXL, CXL, CXLII.

14 Consider, Lord, my wickedness
And in thy way, O God my guide,

In me there any be:
for ever lead thou me.

PSAL CXL. N.

Lord save me from the evil man,
1 And from all those also which do,
Which make an continual war,
3 Like serpents underneath their lips

and from his pride and spite,
in violence delight:
their tongues so, they have whet
is adders poison feet.

Keep me, O Lord, from wicked hands,
Free from the cruel man that means
5 The good have laid a snare for me,
With cords in my path-way and gins

preserve me to abide
so early my steps to stile,
and they have spread a net
for me also have set:

6 Therefore I said unto the Lord,
Hear me, O Lord, O hear the voice
7 O Lord my God, thou only art
My head in day of battle hath

thou art my God alone:
wherein I pray and moan,
the strength that saveth me:
been caught I will by thee.

8 Let not, O Lord, the wicked have
Perform not his ill thought, lest he
9 Of them that are mine enemies about,
Lord, let the minister of their lips

the end of his desire:
with griles be set on fire;
the children of them also
upon their own heads fall.

10 Let coals fall on them, let them be
And in deep pit, as they may
11 For my back they shall on earth
And evil by contrivance

cast in continuing flame,
not rise out of the same.
So let him abide still the
hall from the cruel wiles.

12 I know the Lord, he will
13 The just shall praise my Name and shall

revenge, and judge the proud:
swell with their crimson,
let them be as the
let them be as the

PSAL CXL.

O Lord, upon the rock I call
And hearken thou unto my voice
2 As incense let my prayers fall be
And the sacrifice of my hands

then have thou unto me:
what I desire to thee,
draw I to thine eyes:
as evening sacrifice.

3 For guidance of my mouth, O Lord,
And also of my moving lips,
4 That I should wicked works commit,
With ill men of their delicate,

for thou a watch beside:
O Lord, keep thou the door,
because they set my heart:
Lord, let me not go out.

5 But let the righteous man, O Lord,
Let him reprove me and the same
Such faulting shall not break my heart,
When I shall in their company

for that is good for me:
a precious oil shall be,
the same shall shortly fall,
make prayers for them all.

6 And when in trouble thou art down
Then shall they hear thy words, because
8 Out of the earth the graves mouth are
As be that heweth wood, so he

their judgment shall be as the
they have a pleasant talk,
all scattered and round
that digged up the ground.

9 But, O my Lord my God, mine eyes
In thee shall my trust, let not
10 Keep and preserve me from the snare
And from the plot of wicked men,

do look up unto thee:
my soul forsaken be
which they for me have laid:
whereof I am afraid.

10 The wicked hath their own way
While I do by thy help escape,

together let them fall:
the danger of them all.

PSAL CXLII. N.

Unto the Lord God with my voice
And with my Arched voice unto
2 My meditation in his sight
And in the presence of the Lord

I did send out my cry
the Lord God prayed I
to come I did not spare:
my trouble did declare.

3 Although perpleased was my soul,
In way where I did walk, a snare
4 I look'd and view'd on my right hand,
And refuge failed me, and for

my path was known to thee:
thou, O Lord, didst see me,
but none there would me know:
my soul was cried now.

3 Then

PSALM CXLIII.

5 That cried I to thee, and said,
And in the hand of the living.
6 Hark to my cry, for I am brought
From them that do me persecute.
7 That I may praise thy Name, my soul
When thou art good to me, the just

O Lord, my hope thou art
my portion and my part.
full low, deliver me
for me too strong they be:
from prison, Lord being one:
shall perish men and thou.

PSALM CXLIII.

Lord, hear my prayer, and my complaint
And in thy native truth, and in
2 In judgment with thy servant, Lord,
For justified be in thy sight
3 The enemy purged my foot,
And laid me in the dark like them
4 Within me is perplexity
And in me was my troubled heart
5 Yet I record that just and do
Yea, I do boast upon thy works
6 To thee, O Lord my God, do I
My soul desireth what thou do
7 Hear me with speed, my spirit fails,
Be like to them that in the pit
8 Let me thy loving kindness in
For in thee is my trust, save me
9 For I lift up my soul to thee,
From all mine enemies. For I
10 Teach me to do thy will, for thou,
Let thy good spirit to the land
11 For thy Name sake with quickning
And out of trouble bring my soul (grace,
12 And of thy mercy say to thee,
That do oppress my soul, for I

that I do make to thee:
thy justice answer me.
O enter not at all:
not one that liveth shall
my life to ground hath thrown:
that dead are I: not gone,
was mine afflicted spirit:
amazed and affright.
thy works I meditate
that thy hands have created
thou art my strength and shield:
as do the thirsty land.
hide not thy face from I
fish down, and there do lie.
the morning hear and know:
the way where I shall go.
O Lord, deliver me,
have hidden me with thee.
thou art my God alway.
of mercy me convey.
alive do thou me make:
even for thy justice sake.
O Lord, deliver them all
thy servant sin and guilt.

PSALM CXLIV.

Bless be the Lord my strength that doth
The Lord that doth my fingers frame:
2 He is my hope, my fort, and tower,
In him I trust, my people be
3 O Lord, what thing is man, that him
Or son of man, that upon him
4 Man is but like to vanity,
As a fleeting shade, bow down, O Lord,
5 The mountains rock, and they shall
And scatter themselves in streams of smoke
6 Send down thy hand from heav'n above:
Take me from waters great, from hands
7 Whose subtil mouth of vanity
And their right hand is a mighty hand
8 A new song will I sing, O God,
On viol and on instrument
9 Even he is he that only gives
Unto his servant David help
10 From strangers hand me save and shield,
And their right hand is a mighty hand
11 That our soul may be as the plants
Our daughters as ivory towers

in trust my hands to fight:
to battle by his might,
deliverer and shield:
subdued to me to yield.
thou dost so highly arise:
thou dost so high in wife:
So shall his days be end
the heavens and the land
cast forth the lightning flame
consume them with the same.
O Lord, deliver me
of dangers for me free.
with flattering words hath torn
of falsehood and deceit,
and singing, will I be
ten-stringed into thee
deliverance to sing:
from battle (word for words,
whose mouth talks vanity:
of guile and subtilty,
when growing youth shall stand
like to a palm tree.

PSALM CXLV.

13 Our garments full, and plenty they
Our sleep bring thousands in our streets,

14 Our men be to labour strong,
There be no going out, nor cries

15 The people blessed are that with
Yea, blessed all the people are

all hungry men be found,
ten thousands they abound.

that none do us invade:

within our streets be made:
such blessings great are found:
whole God is God the Lord.

PSALM CXLV. N.

Thou wilt I laud, my God and King,
For ever will I praise thy Name.

Great is the Lord, most worthy praise,
From race to race thy name they praise

1 of thy glorious Majesty

2 And meditate upon thy works

3 And they shall of thy power, and of
And I to publish all abroad

7 And they into the mansion hall
And I aloud thy praises shall

8 The Lord our God is merciful,
Of great abounding mercy, and

9 Yea, good to all, and all his works

10 Lo, all thy works do praise thee, Lord,

11 Thy Saints do bless thee, and they do

12 And bless thy power, to cause the sons

and bless thy Name always:
and bless thee day by day:

his greatness none can reach:
praised and thy power praised,

thy works are great and
most wonderful, O Lord

thy fears, and doleful,
thy greatness will not spare,

break of thy goodness great,
in future shall repeat,

and mercy shall
to anger he is slow:

his mercy doth exceed:

and do thy honour spread.

thy kingdom glory show

of men thy power to know

The Lord Praise thee, O Lord

And of his kingdom, majesty

13 Thy kingdom, Lord, a Kingdom is
And thy dominion through change

14 The Lord upholdeth them that fall

15 The eyes of all do wait on thee

And thou art such a Father, Lord

16 Thou openest thy goodness hand,
All things whosoever that do live,

17 The Lord is just in all his ways,

18 And he is near all those that do,

19 He the desires which they require,
And he will hear them when they cry,

20 The Lord preserves all those to him,
But he them all that wicked are,

21 My thankful mouth shall gladly speak
All that to praise his holy Name

to spread the goodness wide,
that doth doth always

and ever with him shall
such things as doth

that doth doth doth doth
in such doth doth doth

and doth doth doth doth
with such doth doth doth

his words are holy all:
in truth upon him call:

that fear him will fulfill:
and save them all he will.

that has a loving heart:
will surely save them all:

the praise of his doth
for ever shall accord

PSALM CXLVI. F. N.

My soul praise thou the Lord always,
A while breath and life prolonging

2 Tending in worldly princes then, (days,
Now in the fear of mortal men:

4 For why? their breath doth soon depart
And then the covetous of their heart

5 Blessed and happy is that man,
And he whose hope doth not decay,

6 Who made the earth and waters deep
Which doth his word and promise keep

7 With right always doth he proceed
The poor and hungry he doth feed,

8 The Lord doth lead the blind their sight,
And he doth save the righteous,

9 He doth deliver the righteous,
And save the wicked from distress,

my God I will confess:
my songs no time shall cease,

though they abound in wealth:
in whom there is no health:

To earth when they fall:
decay and perish all:

when Jacob God doth aid:
but on the Lord is laid,

the heavens high withal:
in truth, and ever shall,

for such as suffer wrong
and look the fathers strong

the same to time return
and still with us shall be

and all men shall be
and all men shall be

P S A L M XLVII.

20 The Lord and God himself
In time of all perplexity.

20 And all shall sing
For ever to remain.

P S A L M XLVII. N.

Praise ye the Lord, for it is good
For it is pleasant, and to praise
1 The Lord his own Jerusalem
And the dispersed of Israel.

2 He heals the broken in their hearts,
4 He counts the number of the stars,
5 Great is the Lord, great in his power,
6 The Lord will save the weak, & throw

7 Sing unto God the Lord with praise,
And on our God upon the high.

8 He covers heaven with clouds, and (s.r.)
And on the mountains he doth make

9 He gives to beasts their food, and to
10 His pleasure not in strength of horse,
11 But in all those that do him fear,
And such as do attend upon

unto our God to sing:
It is a comely thing,
he buildeth up alone:
doth gather into one,

their faces he doth up bind:
and names them in their kind,
his wisdom indigite,
to ground the wicked might,

unto the Lord witness:
ye which some singing voice,
the earth, ye witness make,
the grass he grow again.

young calves when they cry,
nor in man's legs doth lie:
the Lord hath his delight,
his mercies shining light.

The Second Part.

12 O praise the Lord, Jerusalem,
13 For he the Lord hath made strong,
14 Thy children be high birth in thee:
Doth settle peace, and with the flour

15 And he commandeth upon
16 His word, and with his voice cometh
17 Like a lion which he doth roar,
18 He commandeth his mighty word,

19 His word is as the lightning,
20 The lightning of his word is as
21 His lightning and his lightning
22 With every nation he hath not
His secret judgments: ye therefore

thy God, O then praise:
wherewithal, peace he doth,
and in thy borders he
of what he filleth that,

the earth he filleth out:
doth wither and is dead,
like a vine which is withered,
the earth is as the earth

and in them hath made:
the waters he doth dry,
to make he doth them
give them to be dry

to drink, nor have they know
justice yet the Lord alone.

P S A L M XLVIII. N.

Give loud unto the Lord,
Praise him in deed and word,
2 And always
His angels praise him in the high

3 Praise him with organ and fan,
The organ of psalm be sung,
4 And the psalm
Ye heavens say

5 His hand expresseth
6 For at his word they were
At his voice did appear
7 Which he set fast
To them he made
Always so fast.

8 Extol and praise God's Name
All deeps do ye the Lord,
9 His magnificence,
Fire, hail, ice, snow,
At his Name

10 The hills and mountains of
The Cities great and small

From heaven that is so high:
Above the starry sky,
Arise ye,

Arise ye,
Which are so cheer and bright:
Ye glorification of light

And clouds of the air,
All formed as we see,
All things in their degree,
A law and trade

On earth ye dragons fell:
For it becomes ye well,
And hence that flow

And hence that flow
And hence that flow
And hence that flow

And hence that flow
And hence that flow
And hence that flow

And hence that flow
And hence that flow
And hence that flow

And hence that flow
And hence that flow
And hence that flow

And hence that flow
And hence that flow
And hence that flow

And hence that flow
And hence that flow
And hence that flow

10. Bands and cages,
That on earth dwell.

11. All things both above and below,
Heaven and all judges,
Shall his Name

12. Young men and virgins,
Do ye the same.

13. For his name shall we prove,
Whose praise is far above

14. For sure he shall,
Hear with him,
And help them all.

15. His names all shall forth tell
Children of Israel.

16. And also they
That with goodwill
And him obey.

PSALM CXLIX. V.

Sing ye unto the Lord our God,
And let the praise of him be heard
In Israel's joyous hymn,
And let the children of Sion

2. Let them sound praise with voice of lute
And with the timbrel and the harp,

3. For why? the Lord his pleasure all
And by deliverance he will raise.

4. With glory and with honour now
And now aloud upon their beds

5. And in their hearts let be the high
And in their hands likewise a harp.

6. Ye praise the heavens and carry
To him their angels' hymns in chime.

7. To execute on them the doom
This honour all his saints shall have.

PSALM CL. V.

Yield unto God the mighty Lord

2. And praise him in the firmament
3. Advance his Name, and praise him in
According to his excellence

4. His praise with the princely noise,
Praise him upon the viol, and

5. Praise him with timbrel and with flute,
6. With sounding cymbals praise ye him,

7. Wherever be his sanctuaries
To praise his great and mighty Name

And words of praise

With all their pompous train,
That in the world remain.

Old men and babes,

To be most excellent,
The north and firmament

The horns of his,

His praise and worship.

Each one his own and left,
His words shall,

et hoc

et hoc

a new rejoicing song;

his body exalts among
that made him of nothing;

be joyful in their king.

unto his body Name:

sing praises to the firm,

high in his people do:

the most to glory praise.

let all his saints praise

advance his name in hymn,

praise ye the Lord therefore,

the people with their hands,

their hearts in love hymn do

the children of men praise

praise ye the Lord therefore,

praise in his sanctuary

that does his power on high,

his mighty acts always;

and glorifying him praise,

of sounding trumpets; blow;

upon the harp also,

organs and windinstruments;

praise him with loud cymbals,

or breathing, praise the Lord;

upon with voice of lute.

AP 60

FINIS

Eliza Borden
per 600.
Anno Domini.
1700

Alicia Meales
is my name

Alicia Meales

27
Alma
Buller